In the Third year of the Reign of King EDWARD the ſixth, the *Compilers* of the *Common-Prayer-Book*, Were

Doctor CRANMER, Arch-Biſhop of *Canterbury*.

Dr. GOODRICK, Biſhop of *Ely*.

Dr. SKIP, Biſhop of *Hereford*.

Dr. THIRLBY, Biſhop of *Weſtminſter*.

Dr. DAY, Biſhop of *Chicheſter*.

Dr. HOLBECK, Biſhop of *Lincoln*.

Dr. RIDLEY, Biſhop of *Rocheſter*.

Dr. MAY, Dean of St. *Pauls*.

Dr. TAYLOR, Dean of *Lincoln*.

Dr. HEYNS, Dean of *Exeter*.

Dr. REDMAN, Dean of *Weſtminſter*.

Dr. COX, Almoner to King *Edward* the ſixth.

Mr. ROBINSON, Arch-Deacon of *Leiceſter*.

In the Third year of the Reign of King
EDWARD the Sixth, the Com-
plete of the Common Prayer-
Book, Were

THE BOOK OF COMMON PRAYER AND ADMINISTRATION OF THE SACRAMENTS.

And other *Rites* and *Ceremonies* of the CHURCH of

ENGLAND.

Anno Dom. M. DC. LX.

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¶ The Contents of this Book.

AN Almanack.
2 The Table and Kalender for Psalms and Lessons with necessary Rules appertaining to the same.
3 An Act for the Uniformity of Common Prayer.
4 A Proclamation for the authorizing of the same.
5 A preface.
6 Of Ceremonies, why some be abolished, and some retained.
7 The order how the Psalter is appointed to be read.
8 The order how the rest of holy Scripture is appointed to be read.
9 Proper Psalms and Lessons at Morning and Evening Prayer for Sundayes and certaine Feasts and dayes.
10 The Table for the order of Psalms to be said at Morning and Evening Prayer.
11 The order for morning and Evening prayer through the year.
12 The Letany.
13 The Collects, Epistles, and Gospels, to be used at the ministration of the holy communion throughout the year.
14 The order of the Ministration of the holy Communion.
15 Baptisme both publike and private.
16 Confirmation, where also is a Catechisme for children.
17 Matrimony.
18 Visitation of the sick.
19 The Communion of the sick.
20 Buriall.
21 The thanksgiving of women after childbirth.
22 A commination against sinners, with certain prayers to be used divers times in the year.

56-73

¶ An *Almanack* for xxxi. years.

The year of our Lord.	Golden Numb.	Dominical Let.	Shrove-Sunday.	Easter Day.	Rogation Sunday.	Whit-Sunday.	Advent Sunday.
1661	9	F	Febr. 24	April. 14	May 19	June 2	Dec. 1
1662	10	E	9	Marc. 30	4	May 18	Nov. 30
1663	11	D	March. 1	April. 19	24	June 7	29
1664	12	C D	Febr. 21	10	15	May 29	27
1665	13	A	5	Marc. 26	April. 30	14	Dec. 3.
1666	14	G	25	April. 5	May 20	June 3	2
166	15	F	17	7	12	May 26	1
1668	16	E D	Febru. 2	Marc. 22	April. 26	10	Nov. 29
1665	17	C	21	April. 11	May 16	30	28
167[illegible]	18	B	13	3	8	May 22	27
167[illegible]	19	A	March. 5	23	28	June 11	Dec. 3
1672	1	G F	Febru. 18	April. 7	12	May 26	1
1673	2	E	9	Marc. 30	4	18	Nov. 30
167[illegible]	3	D	March. 1	April. 19	May 24	June 7	29
1675	4	C	Febr. 14	4	9	May 23	28
1676	5	B A	6	Marc. 26	April. 30	14	Dec. 3.
1677	6	G	25	April 15	May 20	June 3	2
1678	7	F	10	Marc. 31	5	May 19	1
1679	8	E	March. 2	April. 20	25	June 8	Nov. 30
1680	9	D C	Febr. 22	11	16	May 30	28
1681	10	B	13	3	8	22	27
1682	11	A	26	16	21	June 4	Dec. 3
1683	12	G	18	8	13	May 27	2
1684	13	F E	Febru. 10	Marc. 30	May 4	May 18	Nov. 30
1685	14	D	March. 1	April. 19	May 24	June 7	Nov. 29
1686	15	C	Febr. 14	4	May 9	May 23	28
1687	16	B	6	Marc. 27	1	15	27
1688	17	A G	Febr. 26	April. 15	20	June 3	Dec. 2
1689	18	F	1[illegible]	Marc. 31	5	May 19	1
1690	19	E	March. 2	April. 20	May 25	June 8	Nov. 30
1691	1	D	Febr. 22	12	17	31	29

¶ To find Easter for ever.

Prime	A	B	C	D	E	F	G
i.	Apr. 9.	10	11	12	6	7	8
ii.	Mar. 26.	27	28	29	30	31	Apr. 1.
iii.	Apr. 16.	17	18	19	20	14	15
iiii.	Apr. 9.	3	4	5	6	7	8
v.	Mar. 26.	27	28	29	33	24	25
vi.	Apr. 16.	17	11	12	13	14	15
vii.	Apr. 2.	3	4	5	6	Ma. 31.	Apr. 1.
viii.	Apr. 23.	24	25	19	20	21	22
ix.	Apr. 9.	10	11	12	13	14	8
x.	Apr. 2.	3	Ma. 28.	23	30	31	Apr. 1.
xi.	Apr. 16.	17	1	15	20	21	22
xii.	Apr. 9.	10	18	5	6	7	8
xiii.	Mar. 26.	27	28	25	30	31	25
xiiii.	Apr 16.	17	18	19	13	14	15
xv.	Apr 2.	3	4	5	6	7	8
xvi.	Mar. 26.	27	28	22	23	24	25
xvii.	Apr. 16.	10	11	12	13	14	15
xviii.	Apr. 2.	3	4	5	Ma. 30	31	Apr. 1.
xix.	Apr. 13.	24	18	19	20	21	22

¶ When ye have found the Sunday Letter in the uppermost line, guide your eye down-ward from the same, till ye come right over the Prime, and there is shewed both what Moneth, and what day of the Moneth Easter falleth that year.

¶ Janu

¶ January hath xxxi. dayes.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1. Leſſ.	2. Leſſ.	1. Leſſ.	2. Leſſ.
1	A	*New*	Gen. 17.	Rom. 2.	Deu. 10	Col. 1.
2	b	*years*	Gen. 1.	Math. 1.	Gen. 2.	Rom. 1.
3	c	*day.*	3	2	4	2
4	d		5	3	6	3
5	e	*Epiphanie*	7	4	8	4
6	f		Eſai 60.	Luke 3.	Eſa. 49	Joh. 2.
7	g	Lucian	Gen. 9.	Matth. 5.	Gen. 12.	Rom. 5.
8	A		13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d	S *in Aq.*	19	9	20	9
12	e	Hillarie.	21	10	22	10
13	f		23	11	24	11
14	g		25	22	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c	Priſca.	31	15	32	15
18	d		33	16	34	16
19	e	Fabian.	35	17	37	1 Cor. 1.
20	f	Agnes.	38	18	39	2
21	g	Vincent.	40	19	41	3
22	A		42	20	43	4
23	b		44	21	45	5
24	c	Conv. of	46	22	47	6
25	d	Paul.	Wiſd. 5.	Acts. 22.	Wiſd. 6.	Acts 26.
26	e		Gen. 48.	Matt. 23.	Gen. 49.	1 Cor. 7.
27	f		50	24	Exod. 1.	8
28	g		Exod. 2.	25	3	9
29	A		4	26	5	10
30	b		7	27	8	11
31	c		9	28	10	12

¶ February hath xxviij. dayes.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 *Leſſ.*	2 *Leſſ.*	1. *Leſſ*	2 *Leſs.*
1	d	Faſt	Exo 11	Marc 1	Ex 12	1 Co 13
2	e	*Pur. of Ma.*	Wiſd. 9	2	Wiſ. 12	14
3	f	Blaſii.	Exo. 13	3	Exo, 14	15
4	g		15	4	16	16
5	A	Agatha.	17	5	18	2 Cor 1
6	b		19	6	20	2
7	c		21	7	22	3
8	d		23	8	24	4
9	e		32	9	33	5
10	f		34	10	Lev 18	6
11	g	*Sol. in Piſ.*	Levi 9	11	20	7
12	A		26	12	Num 11	8
13	b		Num. 12	13	13	9
14	c	Valentine	14	14	16	10
15	d		17	15	20	11
16	e		21	16	22	12
17	f		23	Lu di 1	24	13
18	g		25	di 1	27	Gal 1
19	A		30	2	31	2
20	b		32	3	35	3
21	c		36	4	Deut 1	4
22	d		Deut 2	5	3	5
23	e	Faſt	4	6	5	6
24	f	*S. Matthias*	Wiſd 19	7	Eccl 1	Eph 1
25	g		Deut 6	8	Deut 7	2
26	A		8	9		3
27	b		10	10	11	4
28	c		12	18	13	5

¶ March hath xxxi. dayes.

			¶ *Morning Prayer.*		¶ *Evening Prayer.*	
			1 *Leſſ.*	2 *Leſſ.*	1 *Leſſ.*	2 *Leſſ.*
1	d	David.	Deu. 16.	Luk. 12.	Deu. 17	Eph: 6
2	e	Cedde	18	13	19	Phil: 1
3	f		20	14	21	2
4	g		22	15	24	3
5	A		25	16	26	4
6	b		27	17	28	Col: 1
7	c	Perpetue:	29	18	30	2
8	d		31	19	32	3
9	e		33	20	34	4
10	f	*Equinoct*	Joſu: 1	21	Joſu. 2	1 The: 1
11	g	*Sol in Ar:*	3	22	4	2
12	A	Gregory.	5	23	6	3
13	b		7	24	8	4
14	c		9	Joh: 1.	10	5
15	d		23	2	24	2 The: 1
16	e		Iudg. 1.	3	Judg: 2	2
17	f		3	4	4	3
18	g	Edward	5	5	6	1 Tim. 1
19	A		7	6	8	2. 3
20	b		9	7	10	4
21	c	Benedict:	11	8	12	5
22	d		13	9	14	6
23	e		15	10	16	2 Tim. 1
24	f	Faſt.	17	11	18	2
25	g	*Annnn. of*	Eccl. 2.	12	Eccl. 3.	3
26	A	*Mary.*	Judg. 19	13	Jud. 26	4
27	b	*Init: Reg:*	21	14	Ruth. 1	Tit: 1
28	c	*Car.*	Ruth: 2	15	3	2. 3
29	d		4	16	1 Sam: 1	Philem
30	e		1 Sam: 2	17	3	Heb: 1
31	f		4	18	5	2

¶ April hath xxx. dayes.

			¶ Morning Prayer		¶ Evening Prayer.	
			1 Lesſ:	2 Lesſ:	1 Lesſ:	2 Lesſ.
1	g		1 Sa: 6.	Joh 19.	1 Sa: 7	Heb: 3.
2	A		8	20	9	4
3	b	Richard.	10	21	11	5
4	c	Ambroſ.	12	Acts 1.	13	6
5	d		14	2	15	7
6	e		16	3	17	8
7	f		18	4	19	9
8	g		20	5	21	10
9	A		22	6	23	11
10	b	*Sol in Taur*	24	7	25	12
11	c		26	8	27	13
12	d		28	9	29	Jame: 1
13	e		30	10	31	2
14	f		1 Sa: 1	11	2 Sa: 2.	3
15	g		3	12	4	4
16	A		5	13	6	5
17	b		7	14	8	1 Pet: 1.
18	c		9	15	10	2
19	d		11	16	12	3
20	e		13	17	14	4
21	f	Alphag.	15	18	16	5
22	g		17	19	18	2 Pet: 1
23	A	S. George	19	20	20	2
24	b		21	21	22	3
25	c	*Mark: Ev.*	Eccl: 4	22	Eccl: 5.	1 Jo: 1
26	d		2 Sa: 23	23	2 Sa: 24	2
27	e		1 King. 1	24	1 Kin. 2	3
28	f		3	25	4	4
29	g		5	26	6	5
30	A		7	27	8	2. 3. Jo

¶ May hath xxxj. dayes.

			¶ Morning Prayer		¶ Evening Prayer	
			1 Leſſ	2 Leſſ	1 Leſſ	2 Leſſ
1	b	*Phil & Ia*	Eccl 7	Acts 8	Eccl 9	Jude
2	c		1 King 9	28	1 Ki 10	Rom 1
3	d	Invent of	11	Matt 1	12	12
4	e	the Crosse	13	2	14	13
5	f		15	3	16	14
6	g	John Port	17	4	18	15
7	A		19	5	20	16
8	b		21	6	22	1
9	c		2 King 1	7	2 Kin 2	8
10	d		3	8	4	9
11	e		5	9	6	10
12	f	*Spl in Gem*	7	10	8	11
13	g		9	11	10	12
14	A		11	12	12	13
15	b		13	13	14	14
16	c		15	14	16	15
17	d		17	15	18	16
18	e		19	16	20	1 Cor 1
19	f	Dunstan	21	17	22	2
20	g		23	18	24	3
21	A		25	19	Ezra 2	4
22	b		Ezra 3	20	4	5
23	c		5	21	6	6
24	d		7	22	9	7
25	e		Nehe 1	23	Nehe 2	8
26	f	Augustin	4	24	5	9
27	g		6	25	8	10
28	A		9	26	10	11
29	b		13	27	Heſt 1	12
30	c		Heſt 2	28	3	13
31	d		4	Mark 1	5	14

¶ June hath xxx. dayes.

			¶ *Morning Prayer.*		¶ *Evening Prayer.*	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	e		Heſt. 6.	Mar. 2.	Heſt. 7.	Cor. 15.
2	f		8	3	9	16
3	g	Nichom.	Job 1.	4	Job 2.	2 Cor. 1
4	A		3	5	4	2
5	b	Boniface.	5	6	6	3
6	c		7	7	8	4
7	d		9	8	10	5
8	e		11	9	12	6
9	f		13	10	14	7
10	g		15	11	16	8
11	A	Barth. Ap.	Eccl. 10	Acts 14	Eccl. 12	Acts 15
12	b	*Sol in Canc.*	Jo. 17, 18	Mar. 12.	Job 19	2 Cor. 9
13	c	Solſt. æſti.	20	13	21	10
14	d		22	14	23	11
15	e		24, 25	15	26, 27	12
16	f		28	16	29	13
17	g		30	Luke 1.	31	Galat. 1
18	A		32	2	33	2
19	b		34	3	35	3
20	c	Edward.	36	4	37	4
21	d		38	5	39	5
22	e		40	6	41	6
23	f	Faſt.	42	7	Prov. 1.	Epheſ. 1
24	g	*John Bapt.*	Mala. 3.	Mat. 3.	Mala. 4.	Mat. 14.
25	A		Prov. 2.	Luke 8.	Prov. 3.	Epheſ. 2
26	b		4	9	5	3
27	c		6	10	7	4
28	d	Faſt.	8	11	9	5
29	e	*S. Pet. Ap.*	Eccl. 15	Act. 3.	Eccl. 19	Acts 4.
30	f		Pro. 10.	Luk. 12	Prov. 11	Epheſ. 6

¶ July hath xxxi Dayes.

			Morning Prayer.		¶ Evening Prayer.	
			1 *Leſſ.*	2 *Leſſ.*	1 *Leſſ.*	2 *Leſſ.*
1	g	Viſit. of	Pro. 12.	Luk. 13.	Pro. 13	Phil. 1.
2	A	(Mary	14	14	15	2
3	b	Martin.	16	15	17	3
4	c	?	18	16	19	4
5	d		20	17	21	Col. 11.
6	e	Dog dayes	22	18	23	2
7	f		24	19	25	3
8	g		26	20	27	4
9	A		28	21	29	1 Th. 1.
10	b		31	22	Eccl. 1	2
11	c		Eccle. 2.	23	3	3
12	d	*Sol in Leon.*	4	24	5	4
13	e		6	Joh. 1.	7	5
14	f		8	2	9	Th. i 1.
15	g	Swithun.	10	3	11	2
16	A		12	4	Jer. 1.	3
17	b		Jere. 2.	5	3	1 Tim. 1
18	c		4	6	5	2. 3.
19	d		6	7	7	4
20	e	Margaret.	8	8	9	5
21	f		10	9	11	6
22	g	Magdalen.	12	10	13	2 Tim. 1
23	A		14	11	15	2
24	b	Faſt.	16	12	17	3
25	c	*James apoſt*	Eccl. 21.	13	Ecc. 23	4
26	d	Anne.	Jer. 18.	14	Jer. 19	Tit. 1.
27	e		20	15	21	2, 3.
28	f		22	16	23	Phile.
29	g		24	17	25	Heb. 1
30	A		26	18	27	2
31	b		28	19	29	3

¶ Auguſt hath xxxi. dayes.

			¶ *Morning Prayer.*		¶ *Evening Prayer.*	
			1 *Leſſ:*	2 *Leſſ:*	1. *Leſſ:*	2 *Leſſ:*
1	c	Lammas.	Jer: 30.	Joh: 20.	Jer. 31	Heb: 4
2	d		32	21	33	5
3	e		34	Acts 1.	35	6
4	f		36	2	37	7
5	g		38	3	39	8
6	A	Transfig.	40	4	41	9
7	b	Name of	42	5	43	10
8	c	Jeſus.	44	6	45. 46.	11
9	d		47	7	48	12
10	e	Laurence.	49	8	50	13
11	f		51	9	52	Jam: 1.
12	g	*Sol in Vir.*	Lam: 1.	10	Lam: 2.	2
13	A		3	11	4	3
14	b		5	12	Ezec. 2	4
15	c		Ezec: 3.	13	6	5
16	d		7	14	13	1 Pet: 1
17	e		14	15	18	2
18	f		33	16	34	3
19	g		Dan: 1	17	Dan: 2	4
20	A		3	18	4	5
21	b		5	19	6	2 Pet: 1
22	c		7	20	8	2
23	d	Faſt	9	21	10	3
24	e	*Bart. Ap:*	Eccl: 25	22	Ecc: 26	1 Joh: 1
25	f		Dan: 11	23	Dan: 12	2
26	g		(*) 13	24	14	3
27	A		Oſee. 1.	25	Oſe. 3	4
28	b	Auguſt:	4	26	5, 6.	5
29	c	Behead:	7	27	8	2. 3 Joh
30	d	of John.	9	28	10	Jude.
31	e		11	Matth. 1	12	Rom: 1

* None that the 13. of Daniel, touching the Hiſtory of Suſanna is to be read untill theſe words *And King Aſtiages* &c.

¶ September hath xxx. dayes:

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 Lesſ:	2 Lesſ:	1 Lesſ.	2 Lesſ:
1	f		Oſee: 13.	Mat: 2.	Oſee: 14	Rom: 2
2	g	Gyles.	Joel 1	3	Joel: 2.	3
3	A		3	4	Amos 1	4
4	b		Amos 2	5	3	5
5	c	Dog dayes	4	6	5	6
6	d	end.	6	7	7	7
7	e	Enur. biſh.	8	8	8	8
8	f	Nativ. of	Abdi. 1	9	Jona: 1	9
9	g	Mary.	Jon: 2.3	10	4	10
10	A		Mich: 1	11	Mich. 2	11
11	b		3	12	4	12
12	c	*Sol in Lib.*	5	13	6	13
13	d		7	14	Nah: 1	14
14	e	Holy croſ.	Nah: 2.	15	5	15
15	f	*Equinoct.*	Abac. 1	16	Abac: 2	16
16	g	*Autumn.*	3	17	Zeph: 1	1 Cor. 1
17	A	Lambert.	Zeph. 2	18	3	2
18	b		Agg: 1	19	Agge 2	3
19	c		Zach. 1	20	Zac: 2.3	4
20	d	Faſt.	4.5	21	6	5
21	e	*S. Matthew*	Eccl: 35	22	Eccl. 38	6
22	f		Zach. 7	23	Zach: 8	7
23	g		9	24	10	8
24	A		11	25	12	9
25	b		13	26	14	10
26	c	Cyprian.	Mala: 1	27	Mala: 2	11
27	d		3	28	4	12
28	e		Tobit 1	Mar: 1.	Tob: 2.	13
29	f	*S. Michael*	Eccl: 39	2	Eccl: 44	14
30	g	Hierome.	Tob: 3.	3	Tob: 4.	15

¶ October hath xxxi. dayes.

			¶ *Morning prayer.* 1. *Leſſ.*	2. *Leſſ.*	¶ *Evening prayer.* 1. *Leſſ.*	2. *Leſſ.*
1	A	Remige.	1(*)	Mark. 4.	Tob. 6.	1 Co. 16
2	b		Tob. 7.	5	8	2 Cor. 1
3	c		9	6	10	2
4	d		11	7	12	3
5	e		13	8	14	4
6	f	Faith.	Judith 1	9	Judit. 2	5
7	g		3	10	4	6
8	A		5	11	6	7
9	b	Dennis.	7	12	8	8
10	c		9	13	10	9
11	d		11	14	12	10
12	e	*Sol in Sc.*	13	15	14	11
13	f	Edward.	15	16	16	12
14	g		Wiſd. 1.	Lu di 1.	Wiſd. 2	13
15	A		3	di. 1.	4	Galat. 1
16	b	Novemb.	5	2	6	2
17	c	Etheldr,	7	3	8	3
18	d	*Luk. Evan.*	Eccl. 51.	4	Job. 1.	4
19	e		Wiſd. 9.	5	Wiſ. 10	5
20	f		11	6	12	6
21	g		13	7	14	Eph. 1.
22	A		15	8	16	2
23	b		17	9	18	3
24	c		19	10	Eccl. 1.	4
25	d	Criſpine.	Eccle. 2.	11	3	5
26	e		4	12	5	6
27	f	Faſt.	6 (25	13	7	Phil. 1.
28	g	*Simon and*	Joh. 24.	14	Job. 42	2
29	A	*Jude.*	Eccle. 8.	15	Eccl. 9.	3
30	b		10	16	11	4
31	c	Faſt.	12	17	12	Coloſ. 1

(*) Note that the 6. of Exodus is to be read the firſt of October at morning prayer, unto the words, *Theſe be the heads. &c.*

¶ November hath xxx. dayes.

			¶ *Morning Prayer.*		¶ *Evening Prayer.*	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	d	*All Saints.*	Wiſd. 3.	He. 11. 12	Wiſd. 5.	Apo. 19
2	e		Eccl. 14	Luke 8,	Eccl. 15	Col. 2.
3	f		1	19	17	3
4	g		18	20	19	4
5	A	*Papiſts con.*	20	21	21	1 Th. 1.
6	b	Leonard.	22	23	23	2
7	c		24	23	25 (*)	3
8	d		27	24	28	4
9	e		29	John 1.	30	5
10	f		31	2	32	2 Th. 1.
11	g	S. Martin.	33	3	34	2
12	A	*Sol in Sagi.*	35	4	36	3
13	b	Brice.	37	5	38	1 Tim. 1
14	c	*Decem.*	39	6	40	2, 3.
15	d	Machute.	41	7	42	4
16	e		43	8	44	5
17	f	Hugh biſh.	45	9	46 (*)	6
18	g		47	10	48	2 Tim.
19	A	*Nat. R. Car*	49	11	50	2
20	b	Edmund k.	51	12	Baruc. 1	3
21	c		Baruc. 2	13	3	4
22	d	Cicilie.	4	14	5	Titus 1.
23	e	Clement.	6	15	Iſai. 1.	2, 3.
24	f		Iſai. 2.	16	3	Phil. 1.
25	g	Katherine.	4	17	5	Hebr. 1.
26	A		6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Faſt.	12	21	13	5
30	e	*Andr.*	Ap. Pro. 20.	Acts 1.	Pro. 21.	6

(*) The beginning of the 26. Chap. of Eccl. unto *But when one is*, &c. muſt be read with the 25. cha.

(*) Note that the 46. chap. of Eccleſ. is to be rad unto theſe words, *After this he told*, &c.

¶ December hath xxxj. dayes.

			¶ Morning Prayer. 1 Leſſ	2 Leſſ	¶ Evening Prayer. 1 Leſſ	2 Leſſ
1	f		Eſai 14	Acts 2	Eſai 15	Heb 7
2	g		16	3	17	8
3	A		18	4	19	9
4	b		20, 21	5	22	10
5	c		23	6	24	11
6	d	Nicholas	25	dim 7	26	12
7	e		27	dim 7	28	13
8	f	Concep.	29	8	30	Jam 1
9	g	Mar	31	9	31	2
10	A		33	10	34	3
11	b		35	11	36	4
12	c	*Sol in Cap*	37	12	38	5
13	d	Luci	39	13	40	1 Pet 1
14	e	Januarii	41	14	42	2
15	f		43	15	44	3
16	g	O ſapien-	45	16	46	4
17	A	tia	47	17	48	5
18	b		49	18	50	2 Pet 1
19	c		51	19	52	2
20	d	Faſt	53	20	54	3
21	e	*Thom Apoſt*	Pro 23	21	Pro 24	1 Joh 1
22	f		Iſai 55	22	Eſai 56	2
23	g		57	23	58	3
24	A	Faſt	59	24	60	4
25	b	*Chriſtmas*	Iſai 9	Luke 2	Eſai 7	Titus 3
26	c	*S Stephen*	Pro 28	Act 6, 7	Eccl 4	Acts 7
27	d	*S. John*	Eccl 5	Apo 1	Eccl 6	Rev 22
28	e	*Innocent*	Jer 31	Act 25	Wiſd 1	1 Joh 5
29	f		Eſai 61	26	Eſai 26	2 John
30	g		63	27	64	3 John
31	A	Silveſter.	65	28	66	Jude.

¶ An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

WHERE at the death of our late Sovereign Lord, King *Edward* the sixth, there remained one uniform order of Common Service and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of *England*, which was set forth in one book intituled, The Book of Common Prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of *England*, authorized by Act of Parliament, holden in the fifth and sixth yeares of our said late Sovereigne Lord, King *Edward* the sixth; intituled, An act for the Uniformity of Common Prayer, and Administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first year of the reign of our late Sovereign Lady, Queen *Mary*, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs Religion.

Be it therefore enacted by the authority of this present Parliament, that the said Statute of repeale, and every thing therein contained, onely concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies, contained and appointed, in or by the said Book shall be void and of none effect, from and after the Feast of the Nativity of Saint *Iohn Baptist*, next comeing. And that the said Book, with the order of Service, and of the Administration of Sacraments, Rites, and Ceremonies with the alterations and additions therein added, and appointed by this Statute, shall stand and be, from, and after the said feast of the Nativity of Saint *Iohn Baptist*, in full force and effect, according to the tenour and effect of this Statute: any thing in the foresaid Statute of repeal to the contrary notwithstanding.

And

And further be it enacted by the Queens Highneſſe, with the aſſent of the *Lords* and Commons of this preſent Parliament aſſembled, and by the authority of the ſame, That all and ſingular miniſters in any Cathedrall, or Pariſh Church, or other place within this Realm of England, Wales and the Marches of the ſame, or other the Queens Dominions, ſhall from and after the Feaſt of the Nativity of Saint *Iohn Baptiſt* next coming be bounden to ſay and uſe the Mattens, Evenſong, celebration of the Lords Supper, and Adminiſtration of each of the Sacraments, and all other Common and open prayer, in ſuch order and form as is mentioned in the ſaid Book, ſo authorized by Parliament in the fift and ſixt years of the Reign of King *Edward* the ſixt with one alteration or addition of certain *Leſſons* to be uſed on every Sunday in the year, and the form of the *Letany* altered and corrected, and two ſentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwiſe. And that if any manner of Parſon, Vicar or other whatſoever Miniſter, that ought or ſhould ſing or ſay Common Prayer mentioned in the ſaid Book, or miniſter the Sacraments, from and after the Feaſt of the Nativity of S. *Iohn Baptiſt* next coming, refuſe to uſe the ſaid Common prayers, or to miniſter the Sacraments in ſuch Cathedrall or Pariſh Church, or other places, as he ſhould uſe to miniſter the ſame, in ſuch order and form as they be mentioned and ſet forth in the ſaid Book, or ſhall wilfully or obſtinately ſtanding in the ſame, uſe any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper, openly, or privily, or Mattens, Evenſong, Adminiſtration of the Sacraments, or other open Prayers, then is mentioned and ſet forth in the ſaid Book (*Open prayer in and throughout this Act, is meant that prayer which is for other to come unto, or hear, either in common Churches, or private Chappels, or Oratories, commonly called the ſervice of the Church*) or ſhall preach, declare or ſpeak any thing in the derogation, or depraving of the ſaid book, or any thing there in contained, or of any part thereof, and ſhall be thereof lawfully convicted, according to the *Law* of this *Realm*, by verdict of twelve men, or by his own confeſſion, or by the notorious evidence of the fact, ſhall loſe and forfeit to the Queens Highneſſe, her heirs and ſucceſſours for his firſt offence the profit of his ſpirituall Benefices or Promotions, coming or ariſing in one whole year

next after his conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six months without Bail or main-prise. And if any such person, once convict of any offence concerning the Premisses, shall after his first conviction eftsoons offend, and be thereof in form aforesaid lawfully convict: that then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his spirituall promotions. And that it shall be lawfull to all Patrons, or Donours of all and singular the same Spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof, in form aforesaid, lawfully convicted: that then the person so offending, and convicted the third time, shall be deprived *ipso facto* of all the spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and be convict in form aforesaid, concerning any of the premisses, shall not be Beneficed nor have any spirituall promotion: that then the same person so offending, and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or mainprise. And if any such person, not having any Spiritual promotion, after his first conviction shall eftsoons offend in any thing concerning the premisses, and shall in form aforesaid be thereof lawfully convicted: that then the same person shall for his second offence, suffer imprisonment during his life.

And it is ordained and enacted by the authority aforesaid, that if any person or persons whatsoever, after the said Feast of the Nativity of St. *John Baptist* next coming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compell, or cause, or otherwise procure, or maintain any Person, Vicar, or other Minister, in any Cathedral or Parish Church, or in Chappel, or in any other place, to sing or say any Common and Open prayer, or to minister any Sacrament, otherwise, or in any other manner and form then is mentioned

tioned in the said Book, or that by any of the said means shall unlawfully interrupt or let any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, Chappell, or any other place, to sing or say Common and Open prayer, or to minister the Sacraments, or any of them in such manner and form as is mentioned in the said Book: that then every such person, being thereof lawfully convict in form aboveſaid, shall forfeit to the Queen our Soveraign Lady, her heirs and Successors, for the first offence an hundred marks. And if any person or persons, be once convict of any such offence, eftsoons offend against any of the last recited offences, and shall in form aforesaid, be thereof lawfully convict: that then the same person so offending and convict, shall for the second offence forfeit to the Queen our Soveraign Lady, her heirs and Successors, four hundred marks. And if any person; after he, in form aforesaid, shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form aboveſaid lawfully convict: that then every person so offending and convict, shall for his third offence forfeit to our Soveraign Lady the Queen, all his good and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shall be convict in form aforesaid, do not pay the sum to be payd by vertue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction: that then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said summe, suffer imprisonment by the space of six moneths, without Bail or Mainprise. And if any person or persons that for his second offence, concerning the premisses, shall be convict in form aforesaid, do not pay the said summe to be paid by vertue of his conviction and this Estatute, in such manner and form as the same ought to be paid, within six weeks next after, this said second conviction: that then every person so convicted, and not paying the same, shall for the same second offence, in the stead of the said sum suffer imprisonment during twelve moneths, without bail or mainprise. And that from and after the said Feast of the Nativity of St. *John Baptist* next coming, all and every person and persons inhabiting within this Realm, or any other the Queens Majesties dominions,

shall

ſhall diligently and faithfully, having no lawfull or reaſonable excuſe to be abſent, endeavour themſelves to reſort to their Pariſh Church or Chappell accuſtomed, or upon reaſonable let thereof, to ſome uſuall place, where Common Prayer and ſuch Service of God ſhall be uſed in ſuch time of let, upon every Sunday, and other dayes ordained and uſed to be kept as holy dayes: and then and there to abide orderly and ſoberly during the time of Common Prayer, preachings, or other Service of God, there to be uſed and miniſtred upon pain of puniſhment by the cenſures of the Church: and alſo upon pain that every perſon ſo offending, ſhall forfeit for every ſuch offence twelve pence to be levied by the Church-wardens of the Pariſh where ſuch offence ſhall be done, to the uſe of the poor of the ſame Pariſh, of the goods, lands and tenements of ſuch offender, by way of diſtreſſe. And for due execution hereof, the Queens moſt excellent Majeſtie, the Lords temporall, and all the Commons in this preſent Parliament aſſembled, doth in Gods Name earneſtly require and charge all the Archbiſhops, Biſhops, and other Ordinaties, that they ſhall endeavour themſelves to the uttermoſt of their knowledges that the due and true execution hereof may be had throughout their Dioceſſe; and Charges, as they will anſwer before God, for ſuch evils and plagues wherewith Almighty God may juſtly puniſh his people for neglecting his good and wholſome Law. And for the authority in this behalf, be it further enacted by the authority aforeſaid, That all and ſingular the ſame Archbiſhops, Biſhops, and all other their officers exerciſing Eccleſiaſticall Juriſdiction, as well in place exempt as not exempt, within their Dioceſſe, ſhall have full power and authority by this Act, to reform, correct, and puniſh by cenſures of the Church, all and ſingular perſons, which ſhall offend within any their Juriſdictions or Dioceſſe, after the ſaid Feaſt of the Nativity of St. *Iohn Baptiſt* next coming, againſt this Act and Statute: any other Law, Statute, priviledge, liberty or proviſion heretofore made, had, or ſuffered to the contrary notwithſtanding.

And it is ordained, and enacted by the authority aforeſaid, That all and every Iuſtice of Oyer and Determiner, or Iuſtices of Aſſiſe, ſhall have full power and authority in every of their open and generall Seſſions, to enquire, hear, and determine all and all manner of offences that ſhall be committed or done contrary to any Articles contained

tained in this preſent Act, within the limits of the Commiſſion to them directed, and to make Proceſſe for the execution of the ſame, as they may do againſt any perſon being indicted before them of treſpaſſe, or lawfully convicted thereof.

Provided alwayes, and be it enacted by the authority aforeſaid, That all and every Archbiſhop and Biſhop, ſhall or may at all time and times, at his liberty and pleaſure, joyn and aſſociate himſelf, by vertue of this Act, to the ſaid Juſtices of Oyer and Determiner, or to the ſaid Juſtices of Aſſiſe, at every of the ſaid open and general Seſſions to be holden in any place within his Dioceſſe, for and to the enquiry, hearing and determining of the offences aforeſaid.

Provided alſo, and be it enacted by the Authority aforeſaid, That the books concerning the ſaid Service, ſhall at the coſts and charges of the Pariſhioners of every pariſh and Cathedrall Church, be attained and gotten before the ſaid Feaſt of the Nativity of St. *Iohn Baptiſt* next following: and that all ſuch Pariſhes and Cathedrall Churches, or other places where the ſaid Books ſhall be attained and gotten before the ſaid Feaſt of the Nativity of Saint *Iohn Baptiſt*, ſhall within three weeks next after the ſaid Books ſo attained and gotten, uſe the ſaid Service, and put the ſame in uſe, according to this Act.

And be it further enacted by the Authority aforeſaid, That no perſon or perſons ſhall be at any time hereafter impeached, or otherwiſe moleſted, of, or for any of the offences above mentioned, hereafter to be committed or done contrary to this Act, unleſſe he or they ſo offending, be thereof indicted at the next general Seſſions to be holden before any ſuch Juſtices of Oyer and Determiner, or Juſtices of Aſſiſe, next after any offence committed or done contrary to the tenour of this Act.

Provided alwayes, and be it ordained and enacted by the Authority aforeſaid, That all and ſingular Lords of the Parliament, for the third offence above mentioned ſhall be tried by their Peers.

Provided alſo, and be it ordained and enacted by the Authority aforeſaid, That the Major of London, and all other Majors, Bailiffs, and other head-officers, of all and ſingular Cities, Boroughs and Towns, corporate, within this Realm, Wales, and the Marches of the ſame, to the which Juſtices of Aſſiſe, do not commonly repair, ſhall

have

have full power and Authority by vertue of this Act, to enquire hear and determine, the offences aboveſaid, and every of them yearly within fifteen daves after the Feaſts of Eaſter and Saint *Michael* the Archangel, in like manner and form as Juſtices of Aſſiſe, and Oyer and Determiner may do.

Provided alwayes, and be it ordained and enacted by the Authority aforeſaid, That all and ſingular Archbiſhops, and Biſhops and every of their Chancellors, Commiſſaries, Archdeacons and other Ordinaries, having any peculiar Eccleſiaſticall Juriſdiction, ſhall have full power and authority, by vertue of this Act, as well to enquire in their Viſitation, Synods, or elſewhere within their Juriſdiction, at any other time and place, to take accuſations, and informations of all and every of the things above mentioned, done, committed, or perpetrated within the limits of their Juriſdiction and Authority, and to puniſh the ſame by admonition, excommunication, ſequeſtration, or deprivation, or other cenſures or proceſſes in like forme as heretofore hath been uſed in like caſes by the Queens Eccleſiaſtical Laws.

Provided alwaies, and be it enacted, that whatſoever perſon offending in the premiſſes, ſhall for the firſt offence receive puniſhment of the Ordinary, having a teſtimonial thereof under the ſaid Ordinaries ſeal, ſhall not for the ſame offence eftſoons be convicted before the Juſtices: and likewiſe receiving for the ſaid firſt offence puniſhment by the Juſtices he ſhall not for the ſame offence eftſoons receive puniſhment of the ordinary: any thing contained in this Act to be contrary notwithſtanding.

Provided alwaies, and be it enacted, that ſuch ornaments of the Church, and of the Miniſters thereof, ſhall be retained, and be in uſe, as was in this Church of England by the authority of Parliament in the ſecond year of the Reign of King *Edward* the ſixt untill other order ſhall be therein taken by authority of the Queens Majeſty, with the advice of her Commiſſioners, appointed and Authoriſed under the great Seal of England, for cauſes Eccleſiaſtical, or of the Metropolitane of this Realm. And alſo that if there ſhall happen any contempt or irreverence to be uſed in the Ceremonies or Rites of the Church by the miſuſing of the orders appointed in this Book: the Queens Majeſtie may by the like advice of the ſaid Commiſſioners,

missioners, or Metropolitane, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

And be it further enacted by the Authority aforesaid. That all Lawes Statutes, and ordinances, wherein or whereby any other Service, Administration of Sacraments or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions and Countryes, shall from henceforth utterly be voyd, and of none effect.

¶ By the King.

¶ A Proclamation for the authorizing of an Uniformity of the Book of Common Prayer, to be used throughout the Realm.

ALthough it cannot be unknown to Our subjects by the former Declarations We have published, what Our purposes and proceedings have been in matters of Religion since Our comming to this Crown; Yet the same being now by Us reduced to a settled form, We have occasion to repeat somwhat of that which hath passed: And now at Our very first entry into the Realm, being entertained and importuned with Informations of sundry Ministers, complaining of the errors & imperfections of the Church here as well in matter of Doctrine, as Discipline: Although We had no reason to presume that things were so far amisse, as was pretended, because We had seen the Kingdome under that form of Religion which by Law was established in the days of the late Queen of famous memory, blessed with a peace and prosperity,

both extraordinary, and of many years continuance (a strong evidence, that God was therewith well pleased:) Yet, because the importunity of the complainers was great, their affirmations vehement, and the zeal wherewith the same did seem to be accompanied very specious: We were moved thereby to make it our occasion to discharge that duty which is the chiefest of all Kingly duties, That is, To settle the affairs of religion, and the service of God before their owne. Which, while we were in hand to do, as the contagion of the sickness reigning in Our City of London, and other places, would permit an assembly of Persons meet for that purpose; some of those who misliked the state of Religion here established, presuming more of Our intents then ever We gave them cause to do, and transported with humor, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they used forms of publike serving of God not here allowed, held assemblies without Authority, and did other things, carrying a very apparent shew of Sedition, more then of Zeal: whom We restrained by a former Proclamation in the Moneth of October last, and gave intimation of the conference We intended

to

to be had with as much speed as conveniently could be, for the ordering of those things of the Church, which accordingly followed in the Month of January last at Our Honour of Hampton Court, where before Our Self, and Our privie Council were assembled many of the gravest Bishops and Prelates of the Realm, and many other learned men, as well of those that are conformable to the state of the Church established, as of those that dissented. Among whom, what Our pains were, what Our patience in hearing and replying, and what the indifferency and uprightness of Our judgement in determining, We leave to the report of those who heard the same, contenting Our Self with the sincerity of Our own heart therein. But We cannot conceal, that the success of that Conference was such, as happeneth to many other things, which moving great expectation before they be entred into, in their issue produce small effects. For We found mighty and vehement Informations, supported with so weak and slender proofs, as it appeareth unto Us and Our Council, that there was no cause why any change should have been at all in that which was most impugned, the Book of Common prayer, containing the forme of the publike Ser-

vice of God here eſtabliſhed, neither in the doctrine, which appeared to be ſincere, nor in the Forms and Rites which were juſtified out of the practice of the Primitive Church. Notwithſtanding, We thought meet, with conſent of the Biſhops and other learned Men there preſent, That ſome ſmall things might rather be explained then changed: not that the ſame might not very well have been born with by men, who would have made a reaſonable conſtruction of them; but for that in a matter concerning the Service of God, We were nice, or rather jealous, that the publike Form thereof ſhould be free, not onely from blame, but from ſuſpition, ſo as neither the common Adverſary ſhould have advantage to wreſt ought there in contained, to other ſenſe then the Church of England intendeth, nor any troubleſome or ignorant perſon of this Church be able to take the leaſt occaſion of cavil againſt it: and for that purpoſe gave forth Our Commiſsion under Our great Seal of England, to the Archbiſhop of Canterbury, and others, according to the form which the Laws of this Realm in like caſe preſcribe to be uſed, to make the ſaid Explanation, and to cauſe the whole book of Common Prayer, with the ſame explanations, to be newly printed. Which being

being now done, and established anew after so serious a deliberation, although We doubt not, but all Our Subjects, both Ministers and others, will receive the same with such reverence as appertaineth, and conform themselves thereunto, every man in that which him concerneth Yet have We thought it necessary, to make known by Proclamation Our Authorizing of the same; And to require and enjoyn all men, as well Ecclesiasticall as Temporall, to conform themselves unto it, and to the practice thereof, as the only publike form of serving of God, established & allowed to be in this Realm. And the rather, for that all the Learned men, who were there present, as well of the Bishops as others, promised their conformity in the practice of it, onely making suit to Us, that some few might be born with for a time.

Wherefore We require all Arch-Bishops Bishops, and all other publike Ministers, as well Ecclesiastical as Civil, to do their duties in causing the same to be obeyed, and in punishing the offenders according to the Laws of the Realm heretofore established, for the authorizing of the said Book of Common Prayer. And we think it also necessary, that the said Archbishops and Bishops, do each of them in his Province and Dioces take order,

That every Parish do procure to themselves with in such time as they shal think good to limit, one of the said Books so explained. And last of all, We do admonish all men, that hereafter they shall not expect nor attempt any further alteration in the common and publike form of Gods Service, from this which is now established; for that neither will We give way to any to presume that Our own judgement having determined in a matter of this weight shall be swayed to alteration by the fribolous suggestions of any light spirit; neither are We ignorant of the inconveniences that do arise in Government, by admitting Innovation in things once settled by mature deliberation: And how necessary it is to use constancy in the upholding [of] the publike determinations of States: for that such is the unquietness and unstedfastness of some dispositions, affecting every year new forms of things, as if they should be followed in their unconstancy, would make all actions of States ridiculous and contemptible: where as the stedfast maintaining of things by good advice established, is the weal of all Common-wealths.

Given at our Palace of Westminster, the fifth day of March in the first year of our Reign of *England*, *France*, and *Ireland*, and of *Scotland* the seven and thirtieth.

God save the King.

THere was never any thing by the wit of man so well deviſed, or ſo ſure eſtabliſhed, which in continuance of time hath not been corrupted: as (among other things) it may plainly appeare by the Common prayers in the Church, commonly called *Divine Service*. The firſt originall and ground whereof, if a man would ſearch out by the ancient Fathers, he ſhall find that the ſame was not ordained but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter that all the whole Bible (or the greateſt part thereof) ſhould be read over once every year: intending thereby that the clergie, and ſpecially ſuch as were miniſters of the congregation, ſhould (by often reading and meditation of Gods Word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholſome doctrine, and to confute them, that were adverſaries to the truth: And further, that the people, by daily hearing of holy Scripture read in the Church, ſhould continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion. But theſe many years paſſed, this godly and decent order of the ancient Fathers hath been ſo altered, broken, and neglected, by planting in uncertain Stories, Legends, Reſponds, Verſes, vain repetitions, Commemorations, and Synodals, that commonly when any book of the Bible was begun, before three or four Chapters were read out, all the reſt were unread. And in this

this ſort, the book of Iſaiah was begun in advent, and the book of Geneſis in Septuageſima: but they were only begun, and never read through. After like ſort were other books of holy Scripture uſed. And moreover, whereas S. Paul would have ſuch language ſpoken to the people in the Church, as they might underſtand and have profit by hearing the ſame: the Service in this Church of England (theſe many years) hath been read in Latine to the people, which they underſtood not; ſo that they have heard with their ears onely, and their heart, ſpirit and minde have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the Pſalms into ſeven portions, whereof every one was called a *Nocturne*: now of late time, a few of them have been daily ſaid, and oft repeated, and the reſt utterly omitted. Moreover, the number and hardneſs of the rules called the *Pie*, and the manifold changings of the Service was the cauſe that to turn the book onely was ſo hard and intricate a matter, that many times there was more buſineſs to find out what ſhould be read, then to read it when it was found out.

Theſe inconveniences therefore conſidered, here is ſet forth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Calender for that purpoſe, which is plain and eaſie to be underſtood, wherein (ſo much as may be) the reading of holy Scriptures is ſo ſet forth, that all things ſhall be done in order, without breaking one piece thereof from another. For this cauſe be cut off Anthemes, Reſponds, Invitatories, and ſuch like things as did break the continuall courſe of the reading of the Scripture. Yet, becauſe there is no remedie but that of neceſſity there muſt be ſome rules: therefore certain rules are here ſet forth, which as they be few in number, ſo they be plain and eaſie to be underſtood,

ſtood. So that here you have an order for Prayer (as touching the reading of holy Scripture) much agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable and commodious then that which of late was uſed. It is more profitable, becauſe here are left out many things, whereofſome be untrue, ſome uncertain, ſome vain and ſuperſtitious, and nothing is ordained to be read, but the very pure Word of God, the holy Scripture, or that which is evidently grounded upon the ſame, and that in ſuch a Language and order, as is moſt eaſie and plain for the underſtanding both of the readers and heareys. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the order, and for that the rules be few and eaſie. Furthermore, by this order, the Curates ſhall need none other Books for their publike Service, but this Book and the Bible. By the means whereof, the people ſhall not be at ſo great charges for books, as in times paſt they have been.

And where heretofore there hath been great diverſity in ſaying and ſinging in Churches with in this Realm, ſome following Salisbury uſe, ſome Hereford uſe, and ſome the uſe of Bangor, ſome of York, and ſome of Lincoln: now from henceforth all the whole Realm ſhall have but one uſe. And if any will judge this way more painfull, becauſe that all things muſt be read upon the Book; whereas before by the reaſon of ſo often repetition, they could ſay many things by heart: if thoſe men will weigh their labour, with the profit and knowledge, which daily they ſhall attain by reading upon the book, they will not refuſe the pain, in conſideration of the great profit that ſhall enſue thereof.

And foraſmuch as nothing can almoſt be ſo plainly ſet forth, but doubts may riſe in the uſe and practiſe of the ſame: To appeaſe all ſuch diverſity

(if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book: The parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in this book. And if the Bishop of the Diocess be in doubt, then he may send for the resolution thereof unto the Archbishop.

THough it be appointed in the afore written Preface, that all things shall be read and sung in the Church in the English tongue, to the end that the Congregation may be thereby edified: yet it is not meant, but when men say Morning and Evening Prayer privately, they may say the same in any Language that they themselves do understand.

And all Priests and Deacons shall be bound to say daily the Morning and Evening prayer, either privately or openly, except they be let by Preaching, studying of Divinity, or by some other urgent cause.

And the Curate that ministreth in every parish Church or Chappell, being at home, and not being otherwise reasonably let, shall say the same in the parish Church or Chappell where he ministreth, and shall toll a Bell thereto, a convenient time before he begin, that such as be disposed, may come to hear Gods word, and to pray with him.

Of

¶ Of Ceremonies why ſome be abolished, and ſome retained.

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man; ſome at firſt were of godly intent and purpoſe deviſed & yet at length turned to vanity and ſuperſtition; ſome entred into the Church by undiſcreet devotion, and ſuch a zeal as was without knowledge, and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes, which not onely for their unprofitableneſſe, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be cut away and clean rejected. Other there be, which although they have been deviſed by man, yet it is thought good to reſerve them ſtill, as well for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it ſelf conſidered, is but a ſmall thing; yet the wilfull and contemptuous tranſgreſſion, and breaking of a common order and diſcipline, is no ſmall offence before God.

Let all things be done among you, ſaith St. *Paul*, in a ſeemly and due order. The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor preſume to appoint or alter any publique or common order in Chriſts Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are ſo divers, that ſome think it a great matter of conſcience, to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old Cuſtomes; and again on the other ſide, ſome be ſo new fangled, that they would innovate all things; and ſo deſpiſe the old, that nothing can like them but that is new. It was thought expedient, not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leaſt any man ſhould be offended,

whea

whom good reason might satisfie, here be certain cause rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excesse and multitude of them hath so increased in these latter dayes, that the burden of them was intolerable, whereof St. *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Jewes. And he counselled, that such yoke and burthen should be taken away, as time would serve quietly to do it.

But what would St. *Augustine* have said, if he had seen the Ceremonies of late dayes used among us: whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare and set forth Christs benefits unto us.

And besides this, Christs Gospel is not a Ceremoniall Law (as much of Moses Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit, being content onely with those Ceremonies, which do serve to a decent order, and godly discipline, and such as be apt to stir up the dull minde of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain Ceremonies, was, that they were so farre abused, partly by the superstitious blindnes of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: if they consider that without some Ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much that any of the old do remain, and would rather have all devised anew: then such men, granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old, onely for their age, without bewraying of their

own

own folly. For in ſuch a caſe, they ought rather to haue reuerence unto them for their antiquity, if they will declare themſelues to be more ſtudious of unity and concord, then of innouations and newfangledneſs, which (as much as may be, with the true ſetting forth of Chriſts Religion) is alwayes to bee eſchewed. Furthermore, ſuch ſhall haue no juſt cauſe with the Ceremonies reſerued to be offended. For as theſe be taken away which were moſt abuſed, and did burden mens conſciences: without any cauſe: ſo the other that remain, are retained for a diſcipline and order, which (upon juſt cauſes) may be altered and changed, and therefore are not to be eſteemed equall with Gods Law. And moreouer, they be neither dark nor dumb Ceremonies, but are ſo ſet forth, that every man may underſtand what they do mean, and to what uſe they do ſerue. So that it is not like, that they in time to come, ſhould be abuſed as other haue been. And in theſe our doings we condemn no other Nations, nor preſcribe any thing but to our own people onely. For we think it conuenient, that every Country ſhould uſe ſuch Ceremonies, as they ſhall think beſt to the ſetting forth of Gods honour and glory, and to the reducing of the people to a moſt perfect and godly living, without errour or ſuperſtition; And that they ſhould put away other things, which from time to time they perceiue to be now abuſed, as in mens ordinances it often chanceth diuerſly, in diuers Countreys.

THE

¶ The Table and Kalender expreſſing the order of Pſalms and Leſſons to be ſaid at Morning and Evening Prayer throughout the year, (except certain proper feaſts) as the Rules following more plainly declare.

¶ *The order how the Pſalter is appointed to be read.*

THE Pſalter ſhall be read through once every Moneth: and becauſe that ſome moneths be longer then ſome other be: it is thought good to make them even by this means. To every Moneth ſhall be appointed as concerning this purpoſe juſt thirty days.

And becauſe January and March have one day above the ſaid number, and February which is placed between them both hath onely xxviii. dayes: February ſhall borrow of either of the Moneths (of January and March) one day; And ſo the Pſalter which ſhall be read in February, muſt begin at the laſt day of January, and end the firſt day of March.

And whereas May, July, Auguſt, October, and December have xxxi. dayes apiece: it is ordered that the ſame Pſalms ſhall be read the laſt day of the ſaid Moneths, which were read the day before: So that the Pſalter may begin again the firſt day of the next Moneth enſuing.

Now to know what Pſalms ſhall be read every day, look in the Kalender, the number that is appointed for the Pſalms, and then find the ſame number in this Table, and upon that number you ſhall ſee what Pſalms ſhall be ſaid at Morning and Evening prayer.

And where as the Cxix. Pſalm is divided into xxii. portions, and is overlong to be read at one time: It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid portions, as you ſhall perceive to be noted in this Table following.

And here is alſo to be noted, that in this Table and in all other parts of the Service, where any Pſalms are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalm unto the Cxlviii. Pſalm (following the diviſion of the Hebrews) doth vary in numbers from the common Latine tranſlation.

¶ THE

¶ The order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.

THe old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer, and ſhall be read through every year once, except certain books and chapters, which be leaſt edifying, and might beſt be ſpared, and therefore are left unread.

The new Teſtament is appointed for the ſecond Leſſon at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſide the Epiſtles and Goſpels: except the Apocalyps, out of the which there be onely certain Leſſons appointed upon divers proper feaſts.

And to know what Leſſons ſhall be read every day, finde the day of the moneth in the Kalender, and there ye ſhall perceive the Books and Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer.

And here is to be noted, that whenſoever there be any proper Pſalms or Leſſons appointed for the Sundays, or for any Feaſt, moveable or unmoveable, then the Pſalms and Leſſons appointed in the Kalender, ſhall be omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle, and Goſpel, appointed for the Sunday, ſhall ſerve all the week after, except there fall ſome feaſt that hath his proper.

When the years of our Lord may be divided into four even parts, which is every fourth year: then the Sunday letter leapeth, and that year the Pſalms and Leſſons which ſerve for the xxiii. day of Februarу

bruary, ſhall be read again the day following, except it be Sunday, which hath proper Leſſons of the old Teſtament appointed in the Table ſerving to that purpoſe.

Alſo whereſoever the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there ye muſt begin at the beginning of the Chapter.

And whereſoever is not expreſſed how far ſhall be read, there ſhall you read to the end of the Chapter.

Item, ſo oft as the firſt Chapter of Saint Matthew is read either for Leſſon or Goſpel, ye ſhall begin the ſame at (The birth of Jeſus Chriſt was on this wiſe, &c.) And the third Chapter of Saint Lukes Goſpel ſhall be read unto (So that he was ſuppoſed to be the Son of Joſeph.

¶ Proper

Proper Leſſons to be read for the firſt Leſſons, both at Morning and Evening Prayer, on the Sundayes throughout th year, & for ſome alſo the ſecond Leſſons.

¶ *Sunday of Advent.*	¶ *Mattens.*	¶ *Evenſong.*
The firſt.	Eſai i.	Eſai ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
Sundayes after Chriſtmas.		
The firſt.	Eſai xxxvii.	Eſa xxxviii.
ii.	xli.	xliii.
¶ *Sundayes after Epiphany.*		
The firſt.	Eſai xliiii.	Eſai xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
¶ *Septuageſima.*	Geneſis i.	Geneſis ii.
¶ *Sexageſima.*	Geneſis iii.	vi.
¶ *Quinquageſima*	Geneſis ix.	xii.
¶ *Lent.*		
Firſt Sunday.	Geneſis xix.	Geneſis xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	Geneſis xliii.	Geneſis xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.
¶ *Eaſter day.*		
i. Leſſon.	Exod. xii.	Exod. xiiii.
ii. Leſſon.	Rom. vi.	Acts ii.

¶ Sundayes after Easter.

	¶ *Mattens.*	¶ *Evensong.*
The first	Numb. xvi. xxiii.	Numb. xxii. xxv.
ii.	Deut. iiii.	Deut. v.
iii.	vi.	vii.
iiii.	viii.	ix.
v.		
¶ *Sunday after Ascension day.*	Deut. xii.	Deut. xiii.
¶ *Whitsunday.*		
i. Lesson.	Deut. xvi.	Wisd. i.
ii. Lesson.	Act. x Then Peter opened his mouth, &c.	Act. xix. infortuned &c. unto, After these, &c.
¶ *Trinity Sunday.*	Genesis xviii.	Josua i.
i. Lesson.	Matth. iii.	
ii. Lesson.		

¶ Sundays after Trinity.

	¶ *Mattens.*	¶ *Evensong.*
First Sund.	Josua x.	Josua xxiii.
ii.	Judicum iiii.	Judicum v.
iii.	1 Sam. ii.	1 Sam. iii.
iiii.	1 Sam. xii. xv.	1 Sam. xiii. xvii.
v.	2 Sam. xii. xxii	2 Sam. xxi. xxiiii.
vi.	1 King. xiii. xviii. xxi.	1 King. xvii. xix. xxii.
vii.	2 King. v. x. xix.	2 King. ix. xviii. xxiii.
viii.	Jerem. v. xxxv.	Jerem. xxii. xxxvi.
ix.	Ezec. ii. xvi. xx.	Ezec. xiiii. xviii. xxiiii.
x.	Dan: iii.	Daniel. vi.
xi.	Joel. ii.	Micah vi.
xii.	Abac. ii.	Proverb. i.
xiii.		
xiiii.		
xv.		
xvi.		
xvii.		
xviii.		
xix.		
xx.		
xxi.		

xxii.	Proverbs ii.	iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ *Leſſons proper for holy dayes.*

	¶ *Mattens.*	¶ *Evenſong.*
S. *Andrew.*	Proverbs xx.	Proverbs xxi.
¶ *S. Thomas Apoſt.*	xxiii.	xxiiii.
¶ *Nativity of Chr.*		
i. Leſſon.	Eſay ix.	Eſai vii. God ſpake once again to Achaz.
ii. Leſſon.	Luke ii. *unto* And unto men good will.	Titus iii. The kindneſſe and love, &c.
¶ *S. Steven.*	Proverbs xxviii.	Eccleſ. iiii.
i. Leſſon.	Acts vi. and vii.	Acts vii. When
ii. Leſſon.	Steven full of faith; &c. *unto* And when forty years. &c.	forty years were, &c. *unto* Steven full of the holy Ghoſt, &c.
¶ *S. John.*		
i. Leſſon.	Eccleſ. v.	Eccleſ. vi.
ii. Leſſon.	Apocal. i.	Apocal. xxii.
¶ *Innocents day.*	Jer. xxxi. *unto* Moreover I heard Ephraim,	Wiſdome i.
¶ *Circumciſion.*		
i. Leſſon.	Geneſis xvii.	Deu. x. *unto* And now Iſrael, &c.
ii Leſſon.	Rom. ii.	Coloſ. ii.
¶ *Epiphanie.*		
i. Leſſon.	Eſay xl.	Eſai xlix.
ii. Leſſon.	Luke iii. *unto* So that he was ſuppoſed to be, &c.	John ii. *unto* After this he went to Capernaum.

¶ *Converſion of S. Paul.*	¶ *Mattens.*	¶ *Evenſong.*
i. Leſſon.	Wiſdome. v.	Wiſdome vi.
ii. Leſſon.	Acts xxii. *unto* They heard him.	Acts xxvi.
¶ *Purification of Mary.*	Wiſdome ix.	Wiſdome xii.
¶ *S. Matthias.*	Wiſdome xix.	Eccleſ. i.
¶ *Annunciation of Mary.*	Eccleſiaſtes ii.	Eccleſ. iii.
¶ *Wedneſday before Eaſter.*	Oſee xiii.	Oſee xiiii.
¶ *Thurſday before Eaſter.*	Daniel ix.	Jerem. xxxi.
¶ *Good Friday.*	Geneſis xxii.	
¶ *Eaſter even.*	Zach. ix.	Eſay liii.
¶ *Munday in Eaſter week.*		Exod. xiii.
i. Leſſon.	Exodus xvi.	Exod. xvii.
ii. Leſſon.	Matth. xxviii.	Acts iii.
¶ *Tueſday in Eaſter week.*		
i. Leſſon.	Exodus xx.	Exod. xxxii.
ii. Leſſon.	Luc. xxiiii. *unto* And behold two of them.	i Cor. xv.
¶ *S. Mark.*	Eccleſ. 4	Eccleſ. v.
¶ *Philip and Iacob.*	Eccleſ. vii.	Eccleſ. ix.
¶ *Aſcenſion day.*	Deut. x.	
¶ *Munday in Whitſunweek.*		ii Kings. ii.
i. Leſſon.	Gen. xi. *unto* Theſe are the generations of Sem.	Num. xi. Gather unto me, &c. *unto* Moſes and the, &c.
ii. Leſſon.	i Cor. xii.	
¶ *Tueſday in Whitſunweek.*	i Sam. xix. David came to Samuel, &c.	Deut. xxx.

	¶ *Mattens.*	¶ *Evenſong.*
¶ S. *Barnabe.*		
i. Leſſon.	Eccleſ. x	Eccl. xii.
ii. Leſſon.	Acts xiiii.	Acts xv. *unto* After certain dayes.
¶ S. *Iohn Baptiſt.*		
i. Leſſon.	Malac. iii.	Malac. iiii.
ii. Leſſon.	Matth xiii.	Mat. xiiii. *unto* When Jeſus, &c.
¶ S. *Peter.*		
i. Leſſon.	Eccles. xv.	Eccles xix.
ii. Leſſon.	Acts iii.	Acts iiii.
¶ S. *Iames.*	Eccles. xxi.	Eccles. xxii.
¶ S. *Bortholom.*	xxv.	xxix.
¶ S. *Matthew.*	xxxv.	xxxviii.
¶ S. *Michael.*	xxxix.	xliiii.
¶ S. *Luke.*	li.	Job i.
¶ S. *Simon & Iude.*		
i. Leſſon.	Job xxiiii. xxv.	Job xlii.
¶ *All Saints.*		
i. Leſſon.	Wiſd. iii. *unto* Bleſſed is rather the, &c.	Wiſdom. v. *unto* His jealouſie alſo.
ii. Leſſon.	He xi, xii. ſaints by faith, *unto*, If ye endure, &c.	Apoc. xix. *unto*, And I ſaw an Angel ſtand.

¶ Proper Pſalms on certain dayes.

	¶ *Mattens.*	¶ *Evenſong.*
Chriſtmas day.	Pſalm xix.	Pſalm lxxix.
	xlv.	cx.
	lxxxv.	cxxxii.
Eaſter day.	ii.	cxiii.
	lvii.	cxiiii.
	cxi.	cxviii.
Aſcention day.	Pſalm viii.	Pſalm xxiiii.
	xv. xxi.	lxviii. cxviii.
Whitſunday.	xlv.	ciiii.
	xlvii.	cxlv.

¶ The order of the Psalms to be said at Morning and Evening PRAYER.

	Morning prayer.	*Evening prayer.*
1	1.2.3.4.5.	6.7 8.
2	9.10.11.	12.13.14.
3	15.16.17.	18.
4	19.20.21.	22.23.
5	24.25.26.	27.28.29.
6	30.31.	32.33.34.
7	35.36.	37.
8	38.39.40.	41.42.43.
9	44.45.46.	47.48.49.
10	50.51.52.	53.54.55.
11	56.57.58.	59.60.61.
12	62.63.64.	65.66.67.
13	68.	69.70.
14	71.72.	73.74.
15	75.76.77.	78.
16	79.80.81.	82.83.84.85.
17	86.87.88.	89.
18	90.91.92.	93.94.
19	95.96.97.	98.99.100.101.
20	102.103.	104.
21	105.	106.
22	107.	108.109.
23	110.111.112.113.	114.115.
24	116.117.118.	119. Inde 4.
25	Inde 5.	Inde 4.
26	Inde 5.	Inde 4.
27	120.121.122.123.124.125.	126.127.128.129.130.131.
28	132.133.134.135.	136.137.138.
29	139.140.141.	142. 143.
30	144.145.146.	147.148.149.150.

Septuageſima	Before Eaſt.	ix weeks.
Sexageſima		viii weeks.
Quinquageſima		vii weeks.
Quadrageſima		vi weeks.

Rogation	After Eaſt.	v weeks.
Whitſunday		vii weeks.
Trinity Sunday		viii weeks.

Theſe to be obſerved for holy days, and none other.

THat is to ſay, All Sundays in the year. The days of the Feaſts of Circumciſion of our Lord Jeſus Chriſt. Of the Epiphany. Of the Puriſication of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed Virgin. Of S. Mark the Evangeliſt. Of S. Philip and Jacob the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of the Nativity of S. John Baptiſt. Of S. Peter the Apoſtle. Of S. James the Apoſtle. Of St. Bartholomew the Apoſtle. Of S. Matthew the Apoſtle. Of S. Michael the Archangel. Of Luke the Evangeliſt. Of S. Simon and Jude the Apoſtles. Of all Saints. Of S. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Nativity of our Lord. Of S. Stephen the Martyr. Of S. John the Evangeliſt. Of the holy Innocents. Munday and Tueſday in Eaſter week. Munday and Tueſday in Whitſunweek.

A Rule

¶ A Rule to know when the Term beginneth and endeth.

HIllary Term beginneth the three and twentieth day of January (if it be not Sunday: if it be Sunday, then the next day after) and endeth the twelfth of February.

EAster Term beginneth eighteen dayes after Easter day, and endeth four dayes after the Ascension day.

TRinity Term beginneth twelve dayes after Whitsunday, and endeth Wednesday fortnight after.

MIchaelmas Term beginneth the ninth day of October, if it be not Sunday, and endeth the eight and twentieth of November.

¶ The order where Morning and Evening Prayer shall be used and said.

THe Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappel or Chancell, except it shall be otherwise determined by the Ordinary of the place: And the Chancels shall remain as they have done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at other times in his Ministration, shall use such Ornaments in the Church, as were in use by authority of Parliament in the second year of the Reign of Edward *the sixth, according to the Act of Parliament set in the beginning of this Book.*

¶ An

¶ AN ORDER FOR MORNING PRAYER

daily throughout the year.

¶ *At the beginning both of Morning Prayer, and likewise of Evening Prayer, the Minister ſhall read with a loud voyce ſome one of theſe ſentences of the Scriptures that follow. And then he ſhall ſay that which is written after the ſaid ſentences.*

AT what time ſoever a ſinner doth repent him of his ſin from the bottom of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord, *Exek.* 18. 21, 22.

I do know mine own wickedneſs, and my ſin is alway againſt me, *Pſal.* 51. 3.

Turn thy face away from our ſins (O Lord) and blot out all our offences. *Pſal.* 51. 9.

A ſorrowfull ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts, *Pſalm.* 51. 17.

Rent your hearts and not your garments, and turn to the Lord your God, becauſe he is gentle and mercifull, he is patient, and of much mercy, and ſuch a one that is ſorry for your afflictions, *Ioel* 2. 13.

To thee (O Lord belongeth mercy and forgiveneſſe) for we have gone away from thee, and have not hearkened to thy voyce, whereby we might walk in thy Laws which thou haſt appointed for us, *Dan.* 9. 9, 10.

Correct us (O Lord God) and yet in thy judgement not in thy fury, leſt we ſhould be conſumed and brought to nothing. *Ierem.* 10. 24.

Amend your lives for the Kingdome of God is at hand. *Math.* 3. 2.

I will go to my Father and ſay to him, Father, I have ſinned againſt heaven and againſt thee: I am no more worthy to be called thy ſon, *Luk.* 15. 18, 19.

Enter not into judgement with thy ſervants, O Lord: for no fleſh is righteous in thy ſight, *Pſal.* 143. 2.

If we say we have no sin, we deceive our selves and there is no truth in us, 1 *John* 1. 8.

DEarly beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confesse our manifold sins and wickednes, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercie. And although we ought at all times humbly to acknowledge our sins before God: yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which be requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as be here present to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

¶ *A generall confession to be said of the whole congregation after the Minister kneeling.*

ALmighty and most mercifull Father, We have erred and strayed from thy wayes like lost sheep. We have followed too much the devices and desires of our own hearts, We have offended against thy holy Laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miserable offenders, Spare thou them, O God which confess their faults, Restore thou them that be penitent, According to thy promises declared unto mankind in Christ Jesus our Lord; And grant, O most mercifull Father, for his sake, that we may hereafter live a Godly righteous and sober life, to the glory of thy holy name. Amen.

¶ *The Absolution or Remission of sinns to be pronounced by the Priest alone.*

ALmighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner but rather that he may turn from his wickednesse and live, he hath given

given power and commandement to his Miniſters, to declare and pronounce to his people being penitent, the abſolution and remiſſion of their ſins: he pardoneth and abſolveth all them which truly repent, and unfeignedly beleeve his holy Goſpel. Wherefore we beſeech him to grant us true repentance and his holy ſpirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

The people ſhall anſwer. Amen.

¶ *Then the Miniſter ſhall begin the Lords Prayer with a loud voyce.*

OUr Father which art in heaven, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread: And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evil: for thine is the kingdome, the power, and the glory, for ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord open thou our lips.

Anſwer. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God make ſpeed to ſave us.

Anſwer. O Lord make haſt to help us.

Prieſt. Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Praiſe ye the Lord.

Then ſhall be ſaid or ſung this Pſalm following. Pſal. 95.

OCome let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with Pſalmes.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall downe; and kneel before the Lord our maker.

For he is the Lord our God; and we are the people of his paſture, and the ſheep of his hands.

To day if ye will hear his voice, harden not your hearts; as in the provocation, and as in the day of temptation in the wilderneſſe.

When your fathers tempted me, proved me, and ſaw my works.

Forty yeers long was I grieved with this generation, and ſaid; It is a people that do erre in their hearts, for they have not known my wayes.

Unto whom I ſware in my wrath; that they ſhould not enter into my reſt.

Glory be to the Father, &c. As it was in the, &c.

¶ *Then ſhall follow certain Pſalms in order, as they be appointed in a Table made for that purpoſe, except there be proper Pſalms appointed for that day. And at the end of every Pſalm throughout the year, and likewiſe in the end of* Benedictus, Benedicite, Magnificat, *and* Nunc dimittis, *ſhall be repeated.* Glory be to the Father, &c. As it was in the beginning, &c.

¶ *Then ſhall be read two Leſſons diſtinctly with a loud voice, that the people may hear. The firſt of the old Teſtament, the ſecond of the New, like as they be appointed in the Kalender, except there be proper Leſſons aſſigned for that day. The Miniſter that readeth the Leſſon, ſtanding and turning him ſo, as he may beſt be heard of all ſuch as be preſent. And before every Leſſon the Miniſter ſhall ſay thus, The firſt, ſecond, third, or fourth Chapter of Geneſis, or Exodus, Matthew, Mark, or other like as is appointed in the Kalender. And in the end of every Chapter he ſhall ſay,* Here endeth ſuch a Chapter of ſuch a Book.

¶ *And to the end the people may the better hear, in ſuch places where they do ſing, there ſhall the Leſſons be ſung in a plain tone, after the manner of diſtinct reading; and likewiſe the Epiſtle and Goſpel. After the firſt Leſſon ſhall follow* Te Deum laudamus *in Engliſh, daily throughout the whole year.*

WE praiſe thee, O God: wee knowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To

To thee Cherubin, and Seraphin: continually do cry;
Holy, holy, holy: Lord God of Sabbath.
Heaven and earth are full of the Majesty: of thy glory.
The glorious company of the Apostles: praise thee.
The goodly fellowship of the Prophets: praise thee.
The noble army of Martyrs: praise thee.
The holy Church throughout all the world: doth knowledge thee.
The Father: of an infinite Majestie.
Thine honourable, true: and onely Son.
Also the holy Ghost: the Comforter.
Thou art the King of glory: O Christ.
Thou art the everlasting Son: of the Father.
When thou tookest upon thee to deliver man: thou didest not abhor the Virgins womb.
When thou haddest overcome the sharpnesse of death: thou didst open the kingdome of heaven to all believers.
Thou sittest at the right hand of God: in the glory of the Father.
We beleeve that thou shalt come: to be our Judge.
We therefore pray thee help thy servants: whom thou hast redeemed with thy precious blood.
Make them to be numbred with thy Saints: in glory everlasting.
O Lord save thy people: and blesse thine inheritance.
Govern them: and lift them up for ever.
Day by day: we magnifie thee.
And we worship thy Name; ever world without end.
Vouchsafe (O Lord;) to keep us this day without sin.
O Lord have mercy upon us; have mercy upon us.
O Lord let thy mercie lighten upon us; as our trust is in thee.
O Lord in thee have I trusted; let me never be confounded.

¶ *Or this Canticle*, Benedicite omnia opera, &c.

O All ye works of the Lord, blesse ye the Lord; praise him, and magnifie him for ever.
O ye Angels of the Lord, blesse ye the Lord; praise him and magnifie him for ever.
O ye heavens, blesse ye the Lord; praise him, and magnifie him for ever.
O ye waters that be above the firmament, blesse ye the Lord; praise him, and magnifie him for ever.

O all ye powers of the Lord, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye Sun and Moon, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye ſtars of heaven, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye ſhowers and dew, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye windes of God, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye fire and heat, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye winter and ſummer, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye dews and froſts, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye froſt and cold, bleſſe ye the Lord: praiſe him; and magnifie him for ever.

O ye ice and ſnow, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye nights and dayes, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye light and darkneſs, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye lightnings and clouds, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O let the earth bleſſe the Lord: yea, let it praiſe him, and magnifie him for ever.

O ye mountains and hills, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O all ye green things upon the earth, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye wells, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye ſeas and floods, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye whales, and all that move in the waters, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O all ye fowls of the air, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O all ye beaſts and cattel, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye children of men, bleſſed ye the Lord: praiſe him, and magnifie him for ever.

O let

O let Israel bless the Lord: praise him and magnifie him for ever.

O ye Priests of the Lord: blesse ye the Lord: praise him, and magnifie him for ever.

O ye servants of the Lord bless ye the Lord: praise him, and magnifie him for ever.

O ye spirits and souls of the righteous, blesse ye the Lord: praise him, and magnifie him for ever.

O ye holy and humble men of heart, blesse ye the Lord: praise him and magnifie him for ever.

O Ananias, Azarias, and Misael, blesse ye the Lord; praise him and magnifie him for ever.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now &c.

¶ *And after the second Lesson shall be used and said* Benedictus Dominus Deus Israel, *in English, as followeth. Luk.* 1. 68.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised up a mighty salvation for us: in the house of thy servant David.

As he spake by the mouth of his holy Prophets; which have been since the world began,

That we should be saved from our enemies; and from the hands of all that hate us.

To performe the mercy promised to our fore-fathers: and to remember his holy Covenant.

To perform the oath which he sware to our fore-father Abraham that he would give us.

That we being delivered out of the hands of our enemies might serve him without feare.

In holinesse and righteousnesse before him: all the dayes of our life,

And thou child shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his wayes.

To give knowledge of salvation unto his people: for the remission of their sins.

Through the tender mercy of our God: whereby the day-spring from on high hath visited us.

To give light to them that sit in darknesse, and in the shadow of death; and to guide our feet in the way of peace.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

¶ *Or this* C. *Pſalm.* Jubilate Deo.

O Be joyfull in the Lord (all ye lands:) ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made us and not we our ſelves, we are his people and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankfull unto him and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

¶ *Then ſhall be ſaid the Creed by the Miniſter and the People ſtanding.*

I Believe in God the Father Almighty maker of heaven and earth: and in Jeſus Chriſt his onely Son our Lord, which was conceived by the holy Ghoſt born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, & buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty: from thence he ſhall come to judge the quick and the dead. I believe in the holy Ghoſt, the holy Catholik Church, the Communion of Saints, the forgiveneſſe of ſins, the reſurrection of the body, and the life everlaſting. Amen.

¶ *And after that, theſe prayers following, as well at evening as at Morning prayer, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice.*

The Lord be with you.

Anſw. And with thy ſpirit.

Prieſt. ¶ Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ *Then the Miniſter, Clerks, and people ſhall ſay the Lords prayer in Engliſh with a loud voice.*

OUr Father which art in heaven, &c.

Then the Prieſt ſtanding up ſhall ſay.

O Lord ſhew thy mercy upon us.

Anſw. And grant us thy ſalvation.

Prieſt. O Lord ſave the King.

Anſw. And mercifully heare us when we call upon thee.

Prieſt. Indue thy Miniſters with righteouſneſſe.

Anſwer.

Answer. And make thy chosen people joyfull.
Priest. O Lord save thy people.
Answer. And blesse thine inheritance.
Priest. Give peace in our time: O Lord.
Answer. Because there is none other that fighteth for us, but onely thou, O God.
Priest. O God make clean our hearts within us.
Answer. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects. The first of the day; which shall be the same that is appointed at the Communion. The second for peace. The third for grace to live well. And the two last Collects shall never alter, but daily be said at morning prayer, throughout all the year, as followeth.*

¶ *The second Collect, for peace.*

O God which art author of peace and lover of concord, in knowledge of whom standeth our eternall life, whose service is perfect freedome, defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

¶ *The third Collect for grace.*

O Lord our heavenly Father, Almighty and everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance: to do alwayes that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ AN ORDER FOR EVENING PRAYER, throughout the year.

¶ *The Priest shall say,*

OUR Father which art in heaven, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasse against us. And

lead us not into temptation: but deliver us from evil, fo thine is the kingdome, the power, and the glory, for ev and ever. Amen.

¶ *Then likewise he shall say,*

O Lord open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God make speed to save us.

Answer. O Lord make haste to helpe us.

Priest. Glory be to the Father, &c.

As it was in the beginning, &c.

Praise ye the Lord.

¶ *Then the Psalms in order as they be appointed in the Tabl for Psalms, except there be proper Psalms appointed for tha day. Then a Lesson of the old Testament, as it is appointe likewise in the Kalender, except there be proper Lessons ap pointed for that day. After that* Magnificat *in English, a followeth.* Luke 1.

MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded the lowlines of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy, hath holpen his servant Israel: as he promised to our forefathers Abraham, and his seed for ever.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Or else this. Psalm 98.

O Sing unto the Lord a new song; for he hath done marvelous things.

With his own right hand, and with his holy Arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousnes hath he openly shewed in the sight of the heathen.

He

He hath remembred his mercy and truth toward the house of Israel; and all the ends of the world have seen the salvation of our God.

Shew your selves joyfull unto the *Lord* all ye lands; sing, rejoyce and give thanks.

Praise the *Lord* upon the Harp; sing to the Harp with a Psalm of thanksgiving.

With Trumpets also and Shaumes; O shew your selves joyfull before the *Lord* the King.

Let the Sea make a noise, and all that therein is; the round world and they that dwell therein.

Let the Floods clap their hands, and let the Hils be joyfull together before the *Lord*; for he is come to judge the earth.

With righteousnesse shall he judge the world; and the people with equity.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

¶ *Then a Lesson out of the New Testament. And after that,* Nunc dimittis, *in English as followeth.*

Luk. 2. 29.

LOrd now lettest thou thy servant depart in peace; according to thy Word.

For mine eyes have seen thy salvation.

Which thou hast prepared before the face of all people.

To be a light to lighten the Gentiles; and to be the glory of thy people Israel.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

¶ *Or else this.* Psalm. 67.

GOd be mercifull unto us, and bless us; and shew us the light of his countenance and be mercifull unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the Nations upon earth.

Let the people praise thee O God; let all the people praise thee.

Then shall the earth bring forth her increase; and God even our God shall give us his blessing.

God

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son, &c.

As it was in the beginning is now, &c.

¶ *Then ſhall ſollow the Creed, with other prayers, as is before appointed at morning prayer, after* Benedictus, *and with three Collects. First of the Day. The ſecond for peace. The third for and againſt all the perils, as hereafter followeth: which two laſt Collects ſhall be daily ſaid at evening prayer, without alteration.*

¶ *The ſecond Collect at Evening Prayer.*

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed: give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandements, and alſo that by thee we being defended from the fear of our enemies, may paſſe our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. Amen.

¶ *The third Collect for aid againſt all perils.*

Lighten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Saviour Jeſus Chriſt. Amen.

¶ *In the feaſts of Chriſtmas, the Epiphany, S. Matthias, Eaſter, the Aſcention, Pentecoſt, S. Iohn Baptiſt. S. Iames. S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrew, and Trinity Sunday, ſhall be ſung or ſaid immediately after* Benedictus, *this confeſſion of our Chriſtian faith.*

Quicunque vult.

WHoſoever will be ſaved; before all things it is neceſſary that we hold the Catholique faith.

Which faith except every one do keep whole and undefiled without doubt he ſhall periſh everlaſtingly.

And the Catholique faith is this: that we worſhip one God in Trinity, and Trinity in Unity.

Neither confounding the perſons; nor dividing the ſubſtance.

For there is one perſon of the Father, another of the Son: and another of the holy Ghoſt.

But the Godhead of the Father of the Son, and of the holy Ghoſt, is all one; the glory equall, the Majeſty coeternall.

Such

Such as the Father is, such is the Son, and such is the holy Ghost.

The Father uncreate, the Son uncreate; and the holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: the holy Ghost incomprehensible.

The Father eternall, the Son eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty; and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son *Lord*; and the holy Ghost *Lord*.

And yet not three *Lords*: but one Lord.

For like as we be compelled by the Christian verity; to acknowledge every person by himselfe to be God and Lord.

So are we forbidden by the Catholique religion: to say there be three Gods, or three *Lords*.

The Father is made of none; neither created nor begotten.

The Son is of the Father alone; not made nor created, but begotten.

The holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sons; one holy Ghost, not three holy Ghosts.

And in this Trinity, none is afore or after others; none is greater or lesse then another.

But the whole three persons be coeternall together; and coequall.

So that in all things as is aforesaid; the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation; that he also believe rightly in the Incarnation of our *Lord* Jesus Christ.

For

For the right faith is, that we believe and confesse; that our Lord Jesus Christ, the Son of God, is God and man.

God of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world.

Perfect God, and perfect man; of a reasonable soul, and humane flesh subsisting.

Equall to the Father, as touching his God-head; and inferiour to the Father touching his man-hood.

Who although he be God and man; yet he is not two, but one Christ.

One, not by conversion of the God-head into flesh; but by taking of the man-hood into God.

One altogether, not by confusion of substance, but by unity of person.

For as the reasonable soul and flesh is one man; so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies and shall give account for their own works.

And they that have done good, shall go into life everlasting; and they that have done evill into everlasting fire.

This is the Catholike faith: which except a man believe faithfully, he cannot be saved.

¶ Glory be to the Father, &c. As it was in the, &c.

Thus endeth the order of the Morning and Evening prayer throughout the whole year.

¶ Here followeth the LETANY, to be used upon Sundayes, Wednesdayes, and Fridayes, and at other times, when it shall be commended by the Ordinary.

O God the Father of heaven; have mercy upon us miserable sinners.

O God the Father of heaven &c.

O God the Son Redeemer of the world; have mercy upon us miserable sinners.

O God

O God the Son Redeemer of the world, &c.

O God the holy Ghoſt proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the holy Ghoſt proceeding, &c.

O holy, bleſſed, and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, &c.

Remember not Lord our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the craftes and aſſaults of the devil, from thy wrath, and from everlaſting damnation.

Good Lord deliver us.

From all blindneſſe of heart, from pride, vain-glory, and hypocriſie from envy, hatred, and malice, and all uncharitableneſſe.

Good Lord deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh and the devil.

Good Lord deliver us.

From lightning and tempeſt, from plague, peſtilence, and famine. from battel and murther, and from ſudden death.

Good Lord deliver us.

From all ſedition and privie conſpiracy, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy Word and Commandment.

Good Lord deliver us.

By the myſterie of thy holy Incarnation, by thy holy Nativity and Circumciſion, by thy Baptiſme, Faſting, and Temptation.

Good Lord deliver us.

By thine Agony and bloody Sweat, by thy Croſſe and Paſſion, by thy precious Death and Burial, by thy glorious Reſurrection and Aſcenſion, and by the coming of the holy Ghoſt.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of Judgment.

Good Lord deliver us.

We ſinners do beſeech thee to hear us (O Lord God) and

and that it may pleaſe thee to rule and govern thy holy Church univerſally in the right way.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſervant *CHARLES*, our moſt gracious King and governour.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Qu. *Mary*, Pr. *Charles*, and the reſt of the Royall Progeny.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours and Miniſters of the Church, with true knowledge and underſtanding of thy Word, and that both by their preaching and living, they may ſet it forth, and ſhew it accordingly.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Counſel, and all the Nobility, with grace, wiſdome, and underſtanding.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſſe and keep all the Magiſtrates, giving them grace to execute Juſtice, and to maintain truth.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all Nations, unity, peace, and concord.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandements.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to heare meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We

We beſeech thee to hear us good Lord.

That it may pleaſe thee to bring into the way of truth, all ſuch as have erred, and are deceived.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrenghen ſuch as do ſtand and to comfort and help the weak-hearted, and to riſe up them that fall, and finally to beat down Satan under our feet.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that be in danger, neceſſity, and tribulation.

We beſeech thee to heare us, good Lord.

That it may pleaſe thee to preſerve all that travell by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors and ſlanderers and to turn their hearts.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the Earth, ſo as in due time we may enjoy them.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beſeech thee to heare us good Lord.

Son of God: we beſeech thee to hear us.

Son of God we beſeech thee to heare us.

O Lamb of God, that takeſt away the ſins of the world.

Grant us thy peace.

O Lamb of God, that takeſt away the ſins of the world.

Have mercy upon us.

O Chriſt hear us.

O Chriſt hear us.

Lord have mercy upon us.

Lord

Lord have mercy upon us.
Christ have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Lord have mercy upon us.
Our Father which art in heaven, &c.
And lead us not into temptation.
But deliver us from evill. Amen.

¶ *The Versicle.*

O Lord deal not with us after our sins.
Answer. Neither reward us after our iniquities.

¶ *Let us pray.*

O God mercifull Father that despisest not the sighing of a contrite heart, nor the desires of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously heare us, that those evils which the craft or subtilty of the Devill or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks to thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for thy Names sake.

O God, we have heard with our eares, and our Fathers have declared unto us, the noble works that thou diddest in their dayes, and in the old time before them.

O Lord arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.
Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of thy People.
Favourably with mercy hear our prayers.
O Son of David have mercy upon us.
Both now and ever vouchsafe to hear us, O Christ.
Graciously hear us, O Christ: graciously hear us, O Lord Christ.

¶ *The Verſicle.*

O Lord let thy mercy be ſhewed upon us.

Anſwer. As we do put our truſt in thee.

¶ *Let us pray.*

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names ſake, turn from us all thoſe evils that we moſt righteouſly have deſerved: and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our onely Mediator and Advocate Jeſus Chriſt our Lord. Amen.

¶ *A Prayer for the Kings Majeſty.*

O Lord our heavenly Father, High and mighty, King of Kings, Lord of Lords, the onely ruler of Princes, which doeſt from thy Throne behold all the dwellers upon earth, moſt heartily we beſeech thee with thy favour to behold our moſt gracious Soveraign Lord King *Charles*, and ſo repleniſh him with the Grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him, that he may vanquiſh and overcome all his enemies, and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. Amen.

¶ *A Prayer for the Queen, Prince* Charles, *and the reſt of the royall Progeny.*

ALmighty God, the fountain of all goodneſs: We humbly beſeech thee to bleſs our moſt gracious Queen *Mary*, Prince *Charles*, and the reſt of the royall Progeny: endue them with thy holy Spirit, enrich them with thy heavenly grace, proſper them with all happineſs, and bring them to thine everlaſting kingdome, through Jeſus Chriſt our Lord. Amen.

ALmighty and everlaſting God, which onely workeſt great marvels, ſend down upon our Biſhops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace, and that they may truly pleaſe thee, poure upon them the continual dew of thy bleſſing: Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. Amen.

¶ *A Prayer of* Chryſoſtom.

ALmighty God, which haſt given us grace at this time with one accord, to make our common ſupplications

unto

unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlaſting. Amen.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. Amen.

¶ *For rain, if the time require.*

O God, heavenly Father, which by thy Son Jeſus Chriſt, haſt promiſed to all them that ſeek thy Kingdome, and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance; Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. Amen.

¶ *For fair weather.*

O Lord God, which for the ſin of man, diddeſt once drown all the world, except eight perſons, and afterward of thy great mercy, diddeſt promiſe never to deſtroy it ſo again; we humbly beſeech thee, that although we for our iniquities have worthily deſerved this plague of rain and water, yet upon our true repentance, thou wilt ſend us ſuch weather, whereby we may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſhment to amend our lives, and for thy clemency to give thee praiſe and glory: through Jeſus Chriſt our Lord. Amen.

¶ *In the time of dearth and famine.*

O God, heavenly Father, whoſe gift it is that the rain doth fall, the earth is fruithful, beaſts increaſe, and fiſhes do multiply; behold, we beſeech thee, the afflictions of thy people, and grant that the ſcarcity and dearth (which we do now moſt juſtly ſuffer for our iniquitie) may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord, to whom with thee and the holy Ghoſt, be all honour, &c.

¶ *In the time of war.*

O Almighty God, King of all kings, and Governour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be mercifull to them that truly repent; ſave and deliver

deliver us (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, which art the onely giver of all victory, through the merits of thy onely Son Jesus Christ our Lord. Amen.

¶ *In the time of any common plague or sickness.*

O Almighty God, which in thy wrath in the time of King David, diddest slay with the plague of pestilence threescore and tenne thousand, and yet remembring thy mercy diddest save the rest: have pity upon us miserable sinners, that now are visited with great sickness and mortality, that like as thou diddest then command thine Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions: and though we be tied and bound with the chain of our sinnes, yet let the pitifulnesse of thy great mercy loose us, for the honour of Jesus Christs sake, our onely Mediatour and Advocate. Amen.

¶ *A thanksgiving for rain.*

O God our heavenly Father, who by thy gracious providence, dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man: we give thee humble thankes, that it hath pleased thee in our greatest necessity to send us at the last a joyfull raine upon thine Inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

¶ *A thanksgiving for faire weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate Rain and waters, and in thy mercy hast relieved and comforted our soules by this seasonable and blessed change of weather: We praise and glorifie thy holy Name for this thy mercy, and will alwayes declare thy loving kindnesse from generation to generation, through Jesus Christ our Lord. Amen.

¶ *A thanksgiving for plenty.*

O Most merciful Father, which of thy gracious goodnesse, hast heard the devout prayers of thy Church, and

and turned our dearth and ſcarcity into cheapneſſe and plenty: We give thee humble thankes for this thy ſpecial bounty, beſeeching thee to continue this thy loving kindneſſe unto us, that our land may yeeld us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. Amen.

¶ *A thankſgiving for peace and victory.*

O Almighty God, which art a ſtrong Tower of defence unto thy ſervants, againſt the face of their enemies; we yeeld thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers, wherewith we were compaſſed: we acknowledge it thy goodneſſe, that we were not delivered over as a prey unto them, beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know, that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. Amen.

¶ *A thankſgiving for deliverance from the Plague.*

O Lord God, which haſt wounded us for our ſinnes, and conſumed us for our tranſgreſſions, by thy late heavy and dreadful viſitation, and now in the middeſt of Judgement remembring Mercy, haſt redeemed our ſouls from the jawes of death: We offer unto thy Fatherly goodneſſe our ſelves, our ſoules, and bodies, which thou haſt delivered, to be a living ſacrifice unto thee, alwayes prayſing and magnifying thy mercies in the middeſt of the Congregation, through Jeſus Chriſt our Lord. Amen.

¶ *Or this.*

WE humbly acknowledge before thee (O moſt merciful Father) that all the puniſhments which are threatned in thy Law, might juſtly have fallen upon us, by reaſon of our manifold tranſgreſſions and hardneſſe of heart: yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weake and unworthy humiliation, to aſſwage the noyſome peſtilence, wherewith we lately have been ſore afflicted, and to reſtore the voyce of joy and health into our dwellings: We offer unto thy divine Majeſtie the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. Amen.

¶ The

¶ The Collects, Epiſtles, and Goſpels, to be uſed at the celebration of the Lords Supper and holy communion throughout the year.

¶ *The firſt Sunday in Advent.*

The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſſe and put upon us the armour of light, now in the time of this mortall life (in the which thy Son Jeſus Chriſt came to viſit us in great humility) that in the laſt day, when he ſhall come again in his glorious Majeſty, to judge both the quick and the dead, we may riſe to the life immortal, through him that liveth and raigneth with thee and the holy Ghoſt, now and ever. Amen.

The Epiſtle. Rom. 13. 8.

OWE nothing to any man, but this, that ye love one another; For he that loveth another, fulfilleth the law. For theſe commandements, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not beare falſe witneſſe, Thou ſhalt not luſt, and ſo forth (if there be any other commandement) it is all comprehended in this ſaying, namely, love thy neighbour as thy ſelf. Love hurteth not his neighbour, therefore is love the fulfilling of the law this alſo we know the ſeaſon, how that it is time that we ſhould now awake out of ſleep; for now is our ſalvation neerer then when we believed. The night is paſſed, the day is come nigh; let us therefore caſt away the deeds of darkneſſe, and let us put on the armour of light. Let us walk honeſtly as it were in the day light, not in eating and drinking, neither in chambering and wantonneſſe, neither in ſtrife and envying; but put ye on the Lord Jeſus Chriſt, and make no proviſion for the fleſh to fulfill the luſts of it.

The Goſpel. Mat. 21 1.

AND when they drew nigh to Jeruſalem, and were come to Bethphage unto Mount Olivet, then ſent Jeſus two his diſciples, ſaying unto them, Go into the town that lyeth over againſt you, and anon you ſhall find an

an asse bound, and her colt with her, loose them, and bring them unto me: and if any man say ought unto you, say ye, The Lord hath need of them: and straightway he will let them go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, sitting upon an Asse, and a colt, the foal of the Asse used to the yoke. The disciples went and did as Jesus commanded them, and brought the Asse and the colt, and put on them their cloathes, and set him thereon. And many of the people spread their garments in the way: other cut down branches from the trees, and strewed them in the way. Moreover, the people that went before, and they that came after, cryed saying, *Hosanna* to the son of David: Blessed is he that cometh in the name of the Lord, *Hosanna* in the Highest. And when he was come to Jerusalem, all the City was moved, saying, Who is this? And the people said this is Jesus the Prophet of Nazareth, a City of Galilee. And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the mony changers, and the seats of them that sold doves, and said unto them. It is written, My house shall be called the house of prayer, but ye have made it a den of theeves.

¶ *The second Sunday in Advent.*

The Collect.

BLessed Lord, which hast caused all holy Scriptures to be written for our learning: Grant us that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

The Epistle, Rom. 15. 4.

WHatsoever things were written afore time, they are written for our learning, that we through patience and comfort of the Scriptures might have hope. The God of patience and consolation grant you to be like minded one towards another, after the example of Christ Jesus: that ye all agreeing together, may with one mouth praise God the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ received us, to the praise of God. And this I say, that Jesus Christ was a minister of the Circumcision for the truth of God, to confirm the promises

miſes made unto the Fathers, and that the Gentiles might praiſe God for his mercy, as it is written, For this cauſe I will praiſe thee among the Gentiles, and ſing unto thy Name. And again he ſaith, Rejoyce ye Gentiles with his people. And again, Praiſe the Lord all ye Gentiles, and laud him all ye Nations together. And again Eſay ſaith There ſhall be the root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt. The God of hope fill you with all joy and peace in believing that ye may be rich in hope through the power of the holy Ghoſt.

The Goſpel. Luke 21. 25.

THere ſhall be ſignes in the Sun and in the Moon, and in the Stars: and in the Earth the People ſhall be at their wits end through deſpair. The ſea and the waters ſhall roar, and mens hearts ſhall fail them for fear, and for looking after thoſe things which ſhall come on the earth: for the powers of heaven ſhall move. And then ſhall they ſee the Son of man coming in a cloud, with power and great glory. When theſe things begin to come to paſſe, then look up and lift up your heads for your redemption draweth nigh. And he ſhewed them a ſimilitude: Behold the fig-tree, and all other trees, when they ſhoot forth their buds, ye ſee and know of your own ſelves, that ſummer is then nigh at hand. So likewiſe ye alſo (when ye ſee theſe things come to paſſe) be ſure that the Kingdome of God is nigh. Verily I ſay unto you, this generation ſhall not paſſe, till all be fulfilled. Heaven and earth ſhall paſſe away, but my words ſhall not paſs.

¶ *The third Sunday in Advent.*

The Collect.

LOrd we beſeech thee give ear to our prayers, and by thy gracious viſitation lighten the darkneſſe of our hearts, by our Lord Jeſus Chriſt.

The Epiſtle. 1 Cor. 4. 1.

LEt a man this wiſe eſteem us, even as the Miniſters of Chriſt, and Stewards of the ſecrets of God. Furthermore it is required of the ſtewards, that a man be found faithfull. With me it is but a very ſmall thing that I ſhould be judged of you, either of mans judgment: No, I judge not mine own ſelf, for I know nought by my ſelf yet am I not thereby juſtified. It is the Lord that judgeth me. Therefore judge nothing before the time, untill the Lord come which will lighten things that are ſet in darkneſſe,

and open the counſels of the hearts, and then ſhall every man have praiſe of God.

The Goſpel. Math. 11. 2.

WHen John being in priſon heard the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhall come, or do we look for another? Jeſus anſwered and ſaid unto them, Go and ſhew John again what we have heard and ſeen. The blind receive their ſight, the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor receive the glad tidings of the Goſpel, and happy is he that is not offended by me. And they departed, Ieſus began to ſay unto the people concerning Iohn, What went ye out in the Wilderneſſe to ſee? A reed that is ſhaken with the wind? or what went ye out to ſee? A man cloathed in ſoft raiment? Behold they that weare ſoft clothing are in Kings houſes. But what went ye out for to ſee? A Prophet? Verily I ſay unto you, and more then a Prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

¶ *The fourth Sunday in Advent.*

The Collect.

LOrd raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us, that whereas, through our ſins and wickedneſs, we be ſore let and hindred, thy bountifull grace and mercy (through the ſatisfaction of thy Son our Lord) may ſpeedily deliver us: to whom with thee and the holy Ghoſt, be honour and glory world without end.

The Epiſtle. Phil. 4. 4.

REjoyce in the Lord alway, and again I ſay, Rejoyce. Let your ſoftneſſe be known to all men: the Lord is even at hand. Be carefull for nothing, but in all prayer and ſupplication let your petitions be manifeſt unto God, with giving of thanks. And the peace of God (which paſſeth all underſtanding) keep your hearts and minds, through Chriſt Ieſus.

The Goſpel. John 1. 19.

THis is the Record of John, when the Jews ſent Prieſts and Levites from Ieruſalem, to ask him, What art thou? And he confeſſed, and denyed not, and ſaid plainly, I am not Chriſt. And they asked him, What art thou then? Art thou Elias? And he ſaid I am not. Art thou the Prophet? And he anſwered, No. Then ſaid they unto him

him, What art thou, that we may give an anſwer unto them that ſent us? What ſayeſt thou of thy ſelf? He ſaid, I am the voyce of a crier in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the the prophet Eſay. And they which were ſent were of the Phariſees, and they asked him, and ſaid unto him, Why baptizeſt thou then? if thou be not Chriſt, nor Elias, neither that Prophet? John anſwered them, ſaying, I baptize with water, but there ſtandeth one among you whom ye know not: he it is, which though he came after me, was before me, whoſe ſhoe latchet I am not worthy to unlooſe. Theſe things were done at Bethabara beyond Jordan, where John did baptize.

¶ *On Chriſtmas Day.*

The Collect.

ALmighty God, which haſt given us thy only begotten Son to take our nature upon him, and this day to be born of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renued by thy holy Spirit, through the ſame our Lord Ieſus Chriſt, who liveth and reigneth with thee, &c.

The Epiſtle. Heb. 1. 1.

GOd in times paſt, diverſly and many wayes ſpake unto the fathers by Prophets: but in theſe laſt dayes he hath ſpoken to us by his own Son, whom he hath made heir of all things, by whom alſo he made the world. Which Son, being the brightneſs of his glory, and the very image of his ſubſtance, ruling all things with the word of his power, hath by his own perſon purged our ſins, and ſitteth on the right hand of the Majeſty on high, being ſo much more excellent then the angels, as he hath by inheritance obtained a more excellent Name then they. For unto which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be his Father, and he ſhall be my Son. And again, when he bringeth in the firſt begotten Son into the world, he ſaith, And let all the Angels of God worſhip him. And unto the Angels he ſaith, He maketh his Angels ſpirits, and his Miniſters a flame of fire. But unto the Son he ſaith, Thy ſeat (O God) ſhall be for ever and ever, the ſcepter of thy Kingdome is a right ſcepter: thou haſt loved righteouſneſs, and hated iniquity. Wherefore God even thy God hath anointed thee with the oyl of gladneſs above thy fellows. And thou Lord in the beginning haſt laid the foundation of the earth, and the heavens are the works of thy

hands. They ſhall periſh, but thou endureſt. They all ſhall wax old as doth a garment, and as a veſture ſhalt thou change them, and they ſhall be changed: but thou art even the ſame, and thy years ſhall not fail.

The Goſpel. John 1. 1.

IN the beginning was the Word, and the Word was with God, and God was the Word. The ſame was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light ſhineth in the darkneſs, and the darkneſs comprehended it not. There was ſent from God a man, whoſe name was Iohn: the ſame came as a witneſs to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of the light. That light was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made ſons of God, even them that believed on his Name, which were born, not of blood, nor of the will of the fleſh, nor yet of the will of man, but of God. And the ſame Word became fleſh, and dwelt among us, and we ſaw the glory of it, as the glory of the onely begotten Son of the Father, full of grace and truth.

¶ *Saint Stevens Day*
The Collect.

GRant us, O Lord, to learn to love our enemies, by the example of thy martyr, St. Steven, who prayed for his perſecutors, to thee which liveſt, &c.

¶ *Then ſhall follow the Collect of the Nativity which ſhall be ſaid continually unto New-years day.*

The Epiſtle. Acts 7. 55.

AND Steven being full of the holy Ghoſt, looked up ſtedfaſtly with his eyes into heaven, and ſaw the glory of God, and Ieſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the heaven open, and the Son of man ſtanding on the right hand of God. Then they gave a ſhout with a loud voyce, and ſtopped their ears, and ran upon him all at once, and caſt him out of the city, and ſtoned him. And the witneſſes laid down their clothes at a young mans feet, whoſe name was Saul: and they ſtoned Steven,

Steven, calling on, and ſaying, Lord Ieſus receive my ſpirit. And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had thus ſpoken, he fell aſleep.

The Goſpel. Mat. 23. 34.

BEhold, I ſend unto you prophets, and wiſe men, and Scribes, and ſome of them ye ſhall kill and crucifie, and ſome of them ye ſhall ſcourge in your ſynagogues, and perſecute them from citie to citie, that upon you may come all the righteous blood which hath been ſhed upon the earth, from the blood of the righteous Abel, unto the blood of Zacharias, the ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, All theſe things ſhall come upon this generation. O Ieruſalem, Ieruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as the hen gathereth her chickens under her wings, and ye would not? Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till that ye ſay, Bleſſed is he that commeth in the Name of the Lord.

¶ *Saint Iohn Evangeliſts day.*

The Collect.

MErciſull Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being lightned by the doctrine of thy bleſſed Apoſtle and Evangeliſt John, may attain to thy everlaſting gifts, through Ieſus Chriſt our Lord. Amen.

The Epiſtle. 1 Iohn 1. 1.

THat which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life. (And the life appeared, and we have ſeen, and bear witneſſe, and ſhew unto you that eternall life, which was with the Father, and appeared unto us.) That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us, and that our fellowſhip may be with the Father and his Son Ieſus Chriſt. And this we write unto you, that you may rejoyce, and that your joy may be full: And this is the tidings which we have heard of him, and declare unto you, that God is light, and in him is no darkneſſe at all. If we ſay we have fellowſhip with him, and walk in darkneſſe, we lie,

and do not the truth. But and if we walk in light, even as he is in light, then have we fellowſhip with him, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay we have no ſin we deceive our ſelves, and the truth is not in us. If we knowledge our ſins, he is faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe. If we ſay we have not ſinned, we make him a lyar, and his word is not in us.

The Goſpel. John 21. 19.

JEſus ſaid unto Peter, Follow thou me. Peter turned about, and ſaw the diſciple whom Ieſus loved, following, (which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee?) When Peter therefore ſaw him, he ſaid unto Ieſus, Lord, what ſhall he here do? Ieſus ſaid unto him, If I will have him to tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, That that diſciple ſhould not die: yet Ieſus ſaid not unto him, He ſhall not die: but, if I will that he tarry till I come, what is that to thee? The ſame diſciple is he, which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. There are alſo many other things which Ieſus did, the which if they ſhould be written every one, I ſuppoſe the world could not contain the books that ſhould be written.

¶ *Innocents day.*

The Collect.

ALmighty God, whoſe praiſe this day the young Innocents thy witneſſes have confeſſed and ſhewed forth, not in ſpeaking but in dying: mortifie and kill all vices in us, that in our converſation, our life may expreſſe thy faith, which with our tongues we do confeſſe, through Ieſus Chriſt our Lord.

The Epiſtle. Rev. 14. 1.

I Looked, and lo, a lamb ſtood on the mount Sion, and with him an hundred and forty four thouſand, having his name and his fathers name written in their foreheads. And I heard a voyce from heaven, as the ſound of many waters, and as the voice of a great thunder. And I heard the voice of harpers harping with their harps. And they ſung as it were a new ſong before the ſeat, and before the four beaſts and elders, and no man could learn the ſong, but the hundred forty and four thouſand which were redeemed from the earth. Theſe are they which were not defiled

defiled with women for they are Virgins. These follow the Lamb wither soever he goeth. These were redeemed from men, being the first fruits unto God, and to the lamb, and in their mouths was found no guile: for they are without spot before the throne of God.

The Gospel. Matth. 2. 13.

THe Angel of the Lord appeared to Joseph in a sleep, saying arise and take the child and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe that Herod will seek the child to destroy him. So when he awoke he took the child and his mother by night, and departed into Egypt, and was there unto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth and sent forth men of warre, and slew all the children that were in Bethlehem and in all the coasts (as many as were two years old, or under) according to the time, that he had diligently known out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas he said, In Rama was there a Voice heard, lamentation, weeping and great mourning, Rachel weeping for her children, and would not be comforted because they were not.

¶ *The Sunday after Christmas day.*

The Collect.

ALmighty God which hast given thy only begotten Son &c. (*as upon Christmas day.*)

The Epistle. Gal. 4. 1.

AND I say, that the heir (as long as he is a child) differeth not from a servant, though he be Lord of all, but is under tutors and governours, untill the time that the Father hath appointed: Even so we also when we were children, were in bondage under the ordinances of the world: But when the time was full come, God sent his son made of a woman, and made bond unto the law, to redeem them which were bound unto the law, that we through the election might receive the inheritance that belongeth unto the naturall sons. Because ye are sons, God hath sent the spirit of his Son into your hearts, which cryeth *Abba*, Father. Wherefore now thou art not a servant, but a son. If thou be a son, thou art also an heir of God through Christ.

The Goſpel. Math. 1. 1.

THis is the book of the generation of Jeſus Chriſt the ſon of David, the ſon of Abraham: Abraham begat Iſaac, Iſaac begat Iacob: Iacob begat Iudas and his brethren: Judas begat Phares and Zara of Thamar: Phares begat Eſrom: Eſrom begat Aram: Aram begat Aminadab: Aminadab begat Naaſſon: Naaſſon begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Ieſſe: Ieſſe begat David the King: David the King begat Solomon, of her that was the wife of Uriah: Solomon begat Roboam: Roboam begat Abia: Abia begat Aſa: Aſa begat Ioſaphat: Ioſaphat begat Ioram: Ioram begat Oſias: Oſias begat Ioatham: Ioatham begat Achas: Achas begat Ezechias: Ezechias begat Manaſſes: Manaſſes begat Amon: Amon begat Joſias: Joſias begat Jechonias and his brethren, about the time that they were carryed away to Babylon: and after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan began Jacob, Jacob begat Joſeph the husband of Mary, of whom was born Ieſus, even he that is called Chriſt. And ſo all the generations, from Abraham to David are fourteen generations. And from David unto the captivity of Babylon are fourteen generations. And from the captivity of Babylon unto Chriſt, are fourteen generations.

The birth of Ieſus Chriſt was on this wiſe: when his mother Mary was married to Ioſeph (before they came to dwel together) ſhee was found with child by the holy Ghoſt. Then Ioſeph her husband, becauſe he was a righteous man, and would not put her to ſhame, was minded privily to depart from her. But while he thus thought, behold the Angell of the Lord appeared unto him in ſleep, ſaying, Ioſeph thou Son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, cometh of the holy Ghoſt, ſhee ſhall bring forth a ſon, and thou ſhalt call his name Ieſus, for he ſhall ſave his people from their ſins. All this was done, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Behold a maid ſhall be with child, and ſhall bring forth a ſon, & they ſhall call his name *Emmanuel*, which if a man interpret, is as much to ſay, as God with us. And Ioſeph,

as ſoon as he awoke out of ſleep, did as the Angell of the Lord had bidden him: and he took his wife unto him, and knew her not, till ſhe had brought forth her firſt begotten ſon, and called his name Ieſus.

¶ *The Circumciſion of Chriſt.*

The Collect.

ALmighty God, which madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man: grant us the true circumciſion of the Spirit, that our hearts and all our members being mortified from all wordly and carnall luſts, may in all things obey thy bleſſed will, through the ſame thy Son Ieſus Chriſt our Lord.

The Epiſtle. Rom. 4. 8.

BLeſſed is the man to whom the Lord will not impute ſin. Came this bleſſedneſſe then upon the circumciſion, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſſe. How was it then reckoned? when he was in circumciſion, or when he was in the uncircumciſion? not in time of circumciſion, but when he was yet uncircumciſed, and he received the ſign of circumciſion, as a ſeal of the righteouſneſs of faith, which he had yet being uncircumciſed, that he ſhould be the father of all them that beleeve, though they be not circumciſed, that righteouſneſſe might be imputed to them alſo, and that he might be the father of circumciſion, not unto them only which came of the circumciſed, but unto them alſo that walk in the ſteps of the faith that was in our father Abraham, before the time of circumciſion. For the promiſe (that he ſhould be heir of the world) happened not to Abraham, or to his ſeed through the Law, but through the righteouſneſſe of faith: For if they which are of the law be heirs, then is faith but vain, and the promiſe of none effect.

The Goſpel. Luke 2. 15.

AND it fortuned, as ſoon as the Angels were gone away from the ſhepherds into heaven, they ſaid one to another, Let us go even now unto Bethlehem, and ſee this thing that we hear ſay is happened, which the Lord hath ſhewed unto us. And they came with haſte, and found Mary and Ioſeph, and the babe laid in a manger. And when they had ſeen it, thy publiſhed abroad the ſaying that was told them of that child. And all they that heard it wondered at thoſe things which were told them of the ſhepherds. But Mary kept all theſe ſayings, and pondred them

them in her heart. And the ſhepherds returned, praiſing and lauding God for all the things that they had heard and ſeen, even as it was told unto them. And when the eighth day was come, that the child ſhould be circumciſed, his name was called Ieſus, which was named of the Angel before he was conceived in the womb.

¶ *If there be any Sunday between the Epiphany and the circumciſion, then ſhall be uſed the ſame Collect, Epiſtle and Goſpel at the Communion, which was uſed the day of circumciſion.* ¶ *The Epiphany.*

The Collect.

O God, which by the leading of a ſtar, dideſt manifeſt thy only begotten Son to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy Glorious God head, through Chriſt our Lord. Amen.

The Epiſtle. Epheſ. 3. 1.

FOR this cauſe I Paul am a Priſoner of Ieſus Chriſt for you heathen, if you have heard of the miniſtration of the Grace of God which is given me to you-ward. For by revelation ſhewed he the myſtery unto me, as I wrote afore in few words, whereby when ye read, ye may underſtand my knowledge in the myſtery of Chriſt, which myſtery in times paſt was not opened unto the ſons of men, as it is now declared unto his holy Apoſtles and Prophets by the ſpirit, that the Gentiles ſhould be inheritors alſo, and of the ſame body, and partakers of his promiſe of Chriſt, by the means of the Goſpel, whereof I am made a miniſter, according to the gift of the grace of God which is given unto me after the working of his power. Unto me the leaſt of all Saints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt, and to make all men ſee what the fellowſhip of the myſtery is, which from the beginning of the world, hath been hid in God, which made all things through Ieſus Chriſt, to the intent that now unto the rulers and powers in heavenly things, might be known by the congregation the manifold wiſdome of God, according to the eternall purpoſe which he wrought in Chriſt Ieſus our Lord, by whom we have boldneſſe and entrance, with the confidence which is by the faith of him.

The Goſpel. Matth. 2. 1.

WHen Ieſus was born at Bethlehem, a City of Jury, in the time of Herod the King: behold, there came

wiſe

wise men from the East to Jerusalem, saying, Where is he that is born King of the Jewes? for we have seen his star in the East, and are come to worship him. When Herod the King had heard these things, he was troubled and all the City of Jerusalem with him. And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born. And they said unto him. At Bethlehem in Iury: for thus it is written by the Prophet, and thou Bethlehem in the land of Iury art not the least among the Princes of Juda: for out of thee shall come unto me the captain that shall govern my people Israel. Then Herod when he had privily called the wise men. He enquired of them diligently what time the star appeared. And he bade them go to Bethlehem and said, Go your way thither and search diligently for the child: and when ye have found him, bring me word again that I may come and worship him also. When they had heard the King, they departed and lo, the star which they saw in the East, went before them till it came and stood over the place wherein the child was. When they saw the Star, they were exceeding glad, and went into the house, and found the child with Mary the mother, and fell down flat and worshipped him, and opened their treasures, and offered unto him gifts, gold, frankincense and myrrhe. And after they were warned of God in a sleep, that they should not go again to Herod they returned into their own country another way.

¶ *The first Sunday after Epiphany.*

The Collect.

LOrd we beseech thee, mercifully to receive the prayers of thy people, which call upon thee: & grant that they may both receive and know what things they ought to do, and also have grace and power faithfully to fulfill the same through Jesus Christ our Lord. Amen.

The Epistle. Rom. 12. 1.

I Beseech you therefore, brethren by the mercifulnesse of God, that you make your bodies a living sacrifice holy and acceptable unto God, which is your reasonable serving God. And fashion not your selves like unto this world, but be ye changed in your shape by the renewing of your mind, that ye may prove what thing that good and acceptable and perfect will of God is, For I say (through the

the grace that unto me given is) to every man among you, that no man ſtand high in his own conceit, more then it becometh him to eſteem of himſelfe; but ſo judge of himſelf, that he be gentle and ſober according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not one office: ſo we being many, are one body in Chriſt, and every man among our ſelves one anothers members.

The Goſpel. Luk. 2. 42.

THe father and mother of Jeſus went to Ieruſalem, after the cuſtome of the feaſt day. And when they had fulfilled the dayes, as they returned home, the child Ieſus abode ſtill at Ieruſalem, and his father and mother knew not of it: but they ſuppoſing him to have been in the company, came a dayes journey and ſought him among their kinsfolk and acquaintance. And when they found him not, they went back again to Ieruſalem, and ſought him. And it fortuned after three days they found him in the temple, ſitting in the midſt of the Doctors, hearing them and poſing them: And all that heard him, were aſtonied at his underſtanding and anſwers. And when they ſaw him they marvelled. And his mother ſaid unto him, Son, why haſt thou thus dealt with us? Behold, thy father and I have ſought thee ſorrowing. And he ſaid unto them, How happened it that ye ſought me? Know ye not that I muſt go about my Fathers buſineſſe? And they underſtood not that ſaying which he ſpake unto them. And he went down with them that came to Nazareth and was obedient unto them. But his Mother kept all theſe ſayings together in her heart. And Ieſus proſpered in wiſdom and age, and in favour with God and men.

¶ *The ſecond Sunday after Epiphany.*

The Collect.

ALmighty and everlaſting God, which doſt govern all things in heaven and earth, mercifully hear the ſupplications of thy people, and grant us thy peace all the dayes of our life.

The Epiſtle. Rom. 12. 6.

SEeing that we haue divers gifts, according to the grace that is given unto us, if a man have the gift of propheſie, let him have it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth take heed to his doctrine. Let him that exhorteth give attendance to his

exhortation

exhortation. If any man may give let him do it with ſingleneſſe. Let him that ruleth do it with diligence. If any man ſhew mercy, let him do it with cheerfulneſſe. Let love be without diſſimulation. Hate that which is evill, and cleave unto that which is good. Be kind one to another with brotherly love. In giving honour go one before another. Be not ſloathfull in the buſineſſe which ye have in hand. Be fervent in ſpirit. Apply your ſelves to the time. Rejoyce in hope. Be patient in tribulation. Continue in prayer Diſtribute to the neceſſity of the ſaints. Be ready to harbour. Bleſſe them that perſecute you, Bleſſe I ſay and curſe not. Be merry with them that are merry. Weep with them that weep. Be of like affection one towards another. Be not high minded, but make your ſelves equall to them of lower ſort.

The Goſpel. Iohn 2. 1.

AND the third day was there a marriage in Cana a citie of Galilee, and the mother of Ieſus was there. And Ieſus was called (and his diſciples) unto the marriage. And when the wine failed the mother of Ieſus ſaid unto him they have no wine. Ieſus ſaid unto her, Woman what have I to do with thee? mine hour is not yet come. His mother ſaid unto the miniſters: whatſoever he ſaith unto you, do it. And there were ſtanding there ſix water pots of ſtone, after the manner of the purifying of the Iews, containing two or three firkins apiece Ieſus ſaid unto them, fill the water pots with water, and they filled them up to the brim. And he ſaid unto them, Draw out now, and bear unto the governour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, and knew not whence it was, (but the miniſters which drew the water, knew) he called the bridegroom, and ſaid unto him, Every man at the beginning doth ſet forth good wine, and when men be drunk, then that which is worſe: but thou haſt kept the good wine untill now. This beginning of miracles did Ieſus in Cana of Galilee, and ſhewed his glory, and his diſciples believed on him.

¶ *The third Sunday after the Epiphany.*

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities ſtretch forth thy right hand to help and defend us, through Chriſt our Lord.

The

The Epiſtle. Rom. 12. 16.

BE not wiſe in your own opinions. Recompence to no man evill for evill. Provide aforehand things honeſt, not onely before God, but alſo in the ſight of all men. If it be poſſible (as much as in you is) live peaceably with all men. Dearly beloved, avenge not your ſelves, but rather give place unto wrath. For it is written, Vengeance is mine, I will reward ſaith the Lord. Therefore if thine enemie hunger feed him: if he thirſt, give him drinke: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evill, but overcome evill with goodneſſe.

The Goſpel. Math. 8. 1.

WHen he was come down from the mountain, much people followed him. And behold there came a leper and worſhipped him, ſaying, Maſter, if thou wilt thou canſt make me clean. And Jeſus put forth his hand, and touched him, ſaying, I will be thou clean. And immediately his leproſie was cleanſed. And Jeſus ſaid unto him, Tell no man, but go and ſhew thy ſelf to the Prieſt, and offer the gift (that Moſes commanded to be offered) for a witneſs unto them. And when Jeſus was entred into Capernaum there came unto him a centurion, and beſought him, ſaying, Maſter, my ſervant lieth at home ſick of the palſie, and is grievouſly pained. And Jeſus ſaid, When I come unto him I will heal him. The Centurion anſwered and ſaid, Sir, I am not worthy that thou ſhouldeſt come under my roof: but ſpeak the word onely, and my ſervant ſhall be healed. For I alſo my ſelfe am a man ſubject to the authority of an other and have ſouldiers under me: and I ſay unto this man, Go, and he goeth: and to another man, Come, and he cometh: and to my ſervant, Do this, and he doth it. When Ieſus heard theſe words, he marvelled, and ſaid unto them that followed him, Verily I ſay unto you, that many ſhall come from the Eaſt and Weſt, and ſhall reſt with Abraham, Iſaac, and Iacob in the kingdom of Heaven: But the children of the kingdom ſhall be caſt out into utter darkneſſe, there ſhall be weeping and gnaſhing of teeth. And Ieſus ſaid unto the Centurion, Go thy way, and as thou believeſt ſo be it unto thee. And his ſervant was healed the ſelf ſame hour.

¶ The

¶ *The fourth Sunday after the Epiphany.*

The Collect.

GOd which knoweſt us to be ſet in the m'dſt of ſo many and great dangers, that for mans frailneſs we cannot alway ſtand uprightly: grant to us the health of body and ſoul, that all thoſe things which we ſuffer for ſin, by thy help we may well paſs and overcome, through Chriſt our Lord.

The Epiſtle. Rom. 13. 1.

LEt every ſoul ſubmit himſelf unto the authority of the higher powers: For there is no power but of God. The powers that be, are ordained of God. Whoſoever therefore reſiſteth power, reſiſteth the ordinance of God: but they that reſiſt, ſhall receive to themſelves damnation. For Rulers are not fearfull unto them that do good, but to them that do evil. Wilt thou be without fear of the power? do well then, and ſo ſhalt thou be praiſed of the ſame: for he is the miniſter of God for thy wealth. But if thou do that which is evil, then fear: for he beareth not the ſword for nought: for he is the miniſter of God to take vengeance on them that do evil. Wherefore ye muſt needs obey, not onely for fear of vengeance, but alſo becauſe of conſcience: and even for this cauſe pay ye tribute: for they are Gods miniſters, ſerving for the ſame purpoſe. Give to every man therefore his duty: tribute to whom tribute belongeth: cuſtom, to whom cuſtom is due: fear, to whom fear belongeth: honour, to whom honour pertaineth.

The Goſpel. Matth. 8. 23.

AND when he entred into a Ship, his diſciples followed him. And behold, there aroſe a great tempeſt in the Sea, in ſo much as the Ship was covered with waves, but he was aſleep. And his Diſciples came to him, and awoke him, ſaying, Maſter, ſave us, we periſh. And he ſaid unto them, Why are ye fearfull, O ye of little faith? Then he aroſe and rebuked the winds and the ſea, and there followed a great calm. But the men marvelled, ſaying, What manner of man is this that both winds and ſea obey him? And when he was come to the other ſide, into the countrey of the Gergeſites, there met him two poſſeſſed of devils, which came out of the graves, and were out of meaſure fierce, ſo that no man might go by that way. And behold, they cryed out, ſaying, O Ieſus, thou Son of God, what have we to do with thee? Art thou come hither to

torment

torment us before the time? And there was a great way off from them an herd of many Swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the herd of Swine. And he said unto them, Go your ways. Then went they out, and departed into the herd of Swine. And behold, the whole herd of Swine was carried headlong into the Sea, and perished in the waters. Then they that kept them fled, and went their wayes into the City, and told every thing, and what had happened unto the possessed of the devils. And behold, the whole City came out to meet Jesus: And when they saw him, they besought him that he would depart out of their coasts.

¶ *The fifth Sunday after the Epiphany.*

The Collect.

LOrd, we beseech thee to keep thy Church and household continually in thy true Religion, that they which do lean onely upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Iesus Christ our Lord.

The Epistle. Col. 3. 12.

PUt upon you as the elect of God, tender mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrell against another: as Christ forgave you, even so do ye. Above all these things put on love, which is the bond of perfectness. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankfull. Let the word of Christ dwell in you plenteously with all wisdome. Teach and exhort your own selves in Psalms and Hymns, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Iesus, giving thanks to God the Father by him.

The Gospel. Matth. 13. 24.

THe kingdome of heaven is like unto a man which sowed good seed in his field: but while men slept, his enemy came, and sowed tares among the Wheat, and went his way. But when the blade was sprung up, and had brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, The envious man hath done this. The servants said unto him, Wilt thou

then.

then that we go and weed them up? But he said, Nay, lest while ye gather up the tares, ye pluck up also the wheat with them: let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye first the tares, and bind them together in sheaves to be burnt, but gather the wheat into my barn.

¶ *The sixth Sunday (if there be so many) shall have the same Collect, Epistle and Gospel, that was upon the fifth Sunday.*

¶ *The Sunday called Septuagesima.*

The Collect.

O Lord, we beseech thee, favourably to hear the prayers of thy people, that we which are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name through Jesus Christ our Saviour, who liveth and reigneth world without end Amen.

The Epistle. 1 Cor. 9.24.

PErceive ye not, how that they which run in a course, run all, but one receiveth the reward? So run that ye may obtain. Every man that proveth masteries, abstaineth from all things: and they do it to obtain a crown that shall perish: but we to obtain an everlasting crown. I therefore so run, not as at an uncertain thing: so fight I, not as one that beateth the ayr: but I tame my body, and bring it into subjection, lest by any means it come to pass, that when I have preached to others I my selfe should be a cast away.

The Gospel. Matth. 20. 1.

THe Kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, he sent them into his Vineyard. And he went about the third hour, and saw other standing idle in the market place, and said unto them, Go ye also into the Vineyard, and whatsoever is right I will give you, and they went their way. Again he went out about the sixth and ninth hour, and did likewise And about the eleventh hour he went out, and found other standing idle, and said unto them, Why stand ye here all the day idle? They said unto him, because no man hath hired us. He saith unto them, Go ye also into the Vineyard, and whatsoever is right that shall ye receive. So

when

when even was come, the Lord of the Vineyard ſaid unto his ſteward, call the labourers, and give them their hire, beginning at the laſt untill the firſt. And when they did come that came about the eleventh hour, they received every man a peny. But when the firſt came alſo, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equall with us, which have born the burthen and heat of the day. But he anſwered unto one of them, and ſaid, Friend, I do thee no wrong: Didſt thou not agree with me for a peny? Take that thine is, and go thy way: I will give unto this laſt, as unto thee. Is it not lawfull for me to do as me liſteth with mine own goods? Is thine eye evill becauſe I am good? So the laſt ſhall be firſt, and the firſt ſhall be laſt. For many be called but few be choſen.

¶ *The Sunday called Sexageſima.*

The Collect.

LOrd God which ſeeſt that we put not our truſt in any thing that we do: mercifully grant that by thy power we may be defended againſt all adverſity, through Ieſus Chriſto ur Lord.

The Epiſtle. 2 Cor. 11. 14.

YE ſuffer fools gladly, ſeeing your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour, if a man take, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning rebuke, as though we had been weak in this behalfe. Howbeit, wherein ſoever any man dare be bold (*I* ſpeak fooliſhly) I dare be bold alſo. They are Hebrews, even ſo am I, They are Iſraelites even ſo am I. They are the ſeed of Abraham even ſo am I. They are the Miniſters of Chriſt (I ſpeake as a fool) I am more. In labours more abundant, in ſtripes above meaſure, in priſon more plenteouſly, in death oft. Of the Iewes ſix times received I forty ſtripes ſave one. Thrice was I beaten with rods. I was once ſtoned. I ſuffered thrice ſhip-wrack. Night and day have I been in the deep ſea. In journeying often, in perils of waters, in perils of robbers, in jeopardies of mine own Nation, in jeopardies among the heathen, in perils in the citie, in perils in the wilderneſſe, in perils in the ſea, in perils among

mong falſe brethren, in labour and travell, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakednesſe: Beſide the things which outwardly happen unto me, I am cumbred daily, and do care for all congregations. Who is weak, and I am not weak? who is offended, and I burne not? If I muſt needs boaſt, I will boaſt of the things that concern mine infirmities. The God and Father of our Lord Ieſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

The Goſpel. Luke 8. 4.

WHen much people were gathered together, and were come to him out of all cities, he ſpake by a ſimilitude. The ſower went out to ſow his ſeed, and as he ſowed, ſome fell by the way ſide, and it was troden down, and the fowls of the air devoured it up. And ſome fell on ſtones, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſtnes. And ſome fell among thorns, and the thorns ſprang up with it, and choaked it. And ſome fell on good ground, and ſprang up, and bare fruit an hundred fold. And as he ſaid theſe things, he cryed, He that hath eares to hear, let him hear. And diſciples asked him, ſaying, What manner of ſimilitude is this? And he ſaid, Unto you it is given to know the ſecrets of the kingdome of God, but to other by parables, that when they ſee, they ſhould not ſee, and when they hear they ſhould not underſtand. The parable is this. The ſeed is the word of God. Thoſe that are beſide the way, are they that hear: then cometh the devill, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. They on the ſtones, are they which when they hear, receive the word with joy, and theſe have no roots, which for a while believe, and in time of temptation go away. And that which fell among thorns, are they, which when they have heard, go forth, and are choaked with cares and riches, and voluptuous living, and bring forth no fruit. That which fell on the good ground, are they which with a pure and good heart hear the word, and keep it, and bring forth fruit through patience.

¶ *The Sunday called Quinquageſima.*

The Collect.

O Lord which doſt teach us, that all our doings without charity, are nothing worth: ſend thy holy Ghoſt, and pour into our hearts that moſt excellent gift of charity,

ty, the very bond of peace and all vertues, without the which whosoever liveth, is counted dead before thee: Grant this for thine only Son Iesus Christs sake.

The Epistle. 1 Cor. 13. 1.

THough I speak with tongues of men and of Angels, and have no love, I am even as sounding brasse, or as a tinckling cymball. And though I could prophesie, and understand all secrets, and all knowledge: yea, if I have all faith, so that I could move mountains out of their places, and yet have no love, I am nothing. And though I bestow all my goods to feed the poor, and though I gave my body even that I burned, and yet have no love, it profiteth me nothing. Love suffereth long, and is courteous, love envieth not, love doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her own, is not provoked to anger, thinketh none evil, rejoyceth not in iniquity, but rejoyceth in the truth, suffereth all things, believeth all things, hopeth all things, endureth all things. Though that prophesyings fail, either tongues cease, or knowledge vanish away, yet love falleth never away. For our knowledge is unperfect, and our prophesying is unperfect: but when that which is perfect is come, then that which is unperfect shall be done away. When I was a child, I spake as a child, I understood as a child, I imagined as a child: but as soon as I was a man, I put away childishnesse. Now we see in a glasse, even in a dark speaking: but then shall we see face to face. Now I know unperfectly: but then shall I know even as I am known. Now abideth Faith, Hope, and Love, even these three: but the chief of these is Love.

The Gospel. Luke 18. 31.

IEsus took unto him the twelve, and said unto them, Behold, we go up to Ierusalem, and all shall be fulfilled which are written by the Prophets of the Son of man. For he shall be delivered unto the Gentiles, and shall be mocked, and despightfully intreated, and spitted on. And when they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things. And this saying was hid from them, so that they perceived not the things which were spoken. And it came to passe, that as he was come nigh to Jericho, a certain blind man sate by the high way side begging: and when he heard the people passe by, he asked what it meant. And they said unto him, that

Iesus

Ieſus of Nazareth paſſed by. And he cryed, ſaying, Ieſus, thou Son of David have mercy on me. And they which went before rebuked him, that he ſhould hold his peace: but he cryed ſo much the more, Thou Son of David, have mercy on me. And Ieſus ſtood ſtill, and commanded him to be brought unto him. And when he was come neer, he asked him, ſaying, What wilt thou that I do unto thee? And he ſaid, Lord, that I might receive my ſight. And Ieſus ſaid unto him, Receive thy ſight, thy faith hath ſaved thee. And immediately he received his ſight, and followed him, praiſing God. And all the people, when they ſaw it, gave praiſe unto God.

¶ *The firſt day of Lent.*

The Collect.

ALmighty and everlaſting God, which hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our ſins, and knowledging our wretchedneſſe, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſſe through Ieſus Chriſt.

The Epiſtle. Joel 2. 12.

TUrn you unto me with all your hearts, with faſting, weeping, and mourning: rent your hearts, and not your clothes. Turn you unto the Lord your God: for he is gracious and mercifull, long ſuffering, and of great compaſſion, and ready to pardon wickedneſſe. Then (no doubt) he alſo ſhall turn and forgive: and after his chaſtening, he ſhall let your increaſe remain for meat and drink offerings unto the Lord your God. Blow out with the Trumpet in Sion, proclaim a faſting, call the congregation, and gather the people together: warn the Congregation, gather the Elders, bring the children and ſucklings together. Let the bridegroom go forth of his chamber, and the bride out of her cloſet. Let the Prieſts ſerve the Lord between the Porch and the Altar, weeping and ſaying, Be favourable, O Lord, be favourable unto thy people, let not thine heritage be brought to ſuch confuſion, leſt the heathen be Lords thereof. Wherefore ſhould they ſay among the heathen, Where is now their God?

The Gospel. Matth. 6. 16.

WHen ye fast, be not sad as the hypocrites are: for they disfigure their faces, that it may appear unto men how that they fast. Verily I say unto you, They have their reward. But thou when thou fastest, anoint thine head, and wash thy face, that it appear not unto men how that thou fastest, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where thieves break thorow and steal, but lay up for you treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break thorow, nor steal. For where your treasure is, there will your hearts be also.

¶ *The first Sunday in Lent.*

The Collect.

O Lord, which for our sake didst fast fourty dayes and fourty nights: give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions, in righteousness and true holiness, to thy honour and glory, which livest and reignest, &c.

The Epistle. 2 Cor. 6. 1.

WE as helpers exhort you, that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold, now is that accepted time: Behold, now is that day of salvation. Let us give none occasion of evil, that in our office be found no fault: but in all things let us behave our selves as the Ministers of God, in much patience, afflictions, in necessities, in anguishes, in stripes, in imprisonments, in strifes, in labours, in watchings, in fastings, in pureness, in knowledge, in longsuffering, in kindness, in the holy Ghost, in love unfained, in the word of truth, in the power of God, by the armour of righteousness, on the right hand and on the left, by honour and dishonour, by evil report and good report, as deceivers, and yet true: as unknown, and yet known: as dying, and behold, we live: as chastened, and not killed: as sorrowing, and yet alwayes merry: as poor, and yet making many rich: as having nothing, and yet possessing all things.

The Gospel. Matth. 4. 1.

THen Jesus was led away of the Spirit into the wilderness to be tempted of the devil. And when he had fasted

faſted forty dayes, and forty nights, he was at the laſt an hungred and when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, it is written, Man ſhall not live by bread onely, but by every word that proceedeth out the mouth of God. Then the Devill taketh him up into the holy City, and ſeteth him on a pinacle of the Temple, and ſaith unto him, If thou be the Son of God, caſt thy ſelf down head-long: For it is written, He ſhall give his Angels charge over thee, and with their hands they ſhall hold thee up, leſt at any time thou daſh thy foot againſt a ſtone. And Jeſus ſaid unto him, It is written again. Thou ſhalt not tempt the Lord thy God. Again, the Devill taketh him up into an exceeding high mountain, and ſhewed him all the Kingdomes of the world, and the glory of them, and ſaith unto him, All theſe will I give thee if thou wilt fall down and worſhip me. Then ſaith Ieſus unto him, Avoid Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the Devill left him, and behold the Angels came and miniſtred unto him.

¶ *The Second Sunday in Lent.*

The Collect.

ALmighty God which doſt ſee that we have no power of our ſelves to help our ſelves: keep thou us both outwardly in our bodies and inwardly in our ſouls, that we may be defended from all adverſities, which may happen to the body, and from all evill thoughts, which may aſſault and hurt the ſoul, through Ieſus Chriſt &c.

The Epiſtle. 1 Theſ. 4. 1.

WE beſeech you, brethren, and exhort you by the Lord Ieſus, that ye increaſe more and more, even as ye have received of us how ye ought to walk, and to pleaſe God. For ye know what commandements we gave you by our Lord Ieſus Chriſt. For this is the will of God, even your holineſſe: that ye ſhould abſtain from fornication, and that every one of you ſhould know how to keep his veſſell in holineſs and honour, and not in the luſt of concupiſcence, as do the heathen which know not God: that no man oppreſſe and defraud his brother in bargaining, becauſe that the Lord is the avenger of ſuch things, as we told you before, and teſtified. For God hath not called us unto uncleanneſſe, but unto holineſſe. He therefore

that

that despiseth, despiseth not man but God, which hath sent his holy Spirit among you.

The Gospel. Matth. 15. 21.

JEsus went thence, and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan which came out of the same coasts, cryed unto him, saying, Have mercy on me, O Lord, thou Son of David: my daughter is piteously vexed with a Devill. But he answered her nothing at all. And his Disciples came and besought him, saying, Send her away for she cryeth after us. But he answered and said, I am not sent but to the lost sheep of the house of Israel. Then came she, and worshiped him, saying, Lord help me. He answered and said, It is not meet to take the childrens bread, and cast it to dogs. She answered and said, Truth Lord, for the dogs eat of the crumbs which fall from their masters table. Then Jesus answered and said unto her, O woman great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole even at the same time.

¶ *The third Sunday in Lent.*

The Collect.

WE beseech thee almighty God, look upon the hearty desires of thy humble servants, & stretch forth the right hand of thy Majesty to be our defence against all our enemies through Jesus Christ our Lord. Amen.

The Epistle Ephes. 5. 1.

BE ye followers of God as dear children, and walke in love, even as Christ loved us, and gave himself for us an offering and a sacrifice of a sweet savour to God. As for fornication and all uncleanness, or covetousnesse, let it not be once named among you, as it becometh Saints, or filthiness, or foolish talking or jesting which are not comely, but rather giving thanks. For this ye know, that no whoremonger, either unclean person, or covetuous person, (which is a worshipper of Images) hath any inheritance in the Kingdome of Christ, and of God. Let no man deceive you with vain words: for because of such things cometh the wrath of God upon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: for the fruit of the Spirit consisteth in all goodness, and righteousness, and truth. Accept that which is pleasing unto the Lord, and have no

fellowship

fellowſhip with the unfruitfull works of darkneſs, but rather rebuke them. For it is a ſhame even to name thoſe things which are done of them in ſecret: but all things when they are brought forth by the light, are manifeſt; for whatſoever is manifeſt, the ſame is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ſtand up from death, and Chriſt ſhall give thee light.

The Goſpel. Luke. 11. 14.

JEſus was caſting out a Devil that was dumb. And when he had caſt out the Devil, the dumb ſpake, and the people wondered. But ſome of them ſaid, He caſteth out Devils through Beelzebub the chief of the devils. And others tempted him, and required of him a ſign from Heaven. But he knowing their thoughts, ſaid unto them. Every kingdome divided againſt it ſelf is deſolate, and one houſe doth fall upon another. If Satan alſo be divided againſt himſelfe, how ſhall his kingdome endure? Becauſe ye ſay, I caſt out devils through Beelzebub. If I by the help of Beelzebub caſt out devils, by whoſe help do your children caſt them out Therefore ſhall they be your judges. But if I by the finger of God caſt out devils, no doubt the Kingdome of God is come upon you. When a ſtrong man armed watcheth his houſe, the things that he poſſeſſeth are in peace: but when a ſtronger then he cometh upon him, and overcometh him, he taketh from him all his harneſs, wherein he truſted, and divideth his goods. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad. When the unclean ſpirit is gon out of a man, he walketh through dry places, ſeeking reſt; and when he findeth none, he ſaith, I will return again into my houſe, whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he, and taketh to him ſeaven other ſpirits worſe then himſelfe, and they enter in and dwel there: and the end of that man is worſe then the beginning. And it fortuned, that as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Happy is the womb that bare thee, and the paps which gave thee ſuck. But he ſaid, Yea happy are they that hear the word of God and keep it.

¶ *The fourth Sunday in Lent.*

The Collect.

GRant we beſeech thee, Almighty God, that we which for our evill deeds are worthily puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord Jeſus Chriſt. Amen.

The Epiſtle. Gal 4. 21.

TEll me (ye that deſire to be under the Law) do ye not hear of the law? for it is written, that Abraham had two ſonnes: the one by a bond-maid, the other by a free woman. Yea and he which was born of the bond-woman was born after the fleſh: but he which was born of the free woman, was born by promiſe, Which things are ſpoken by an allegory: for theſe are two teſtaments, the one from the mount Sina, which gendreth unto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth upon the citie which is now called Jeruſalem, and is in bondage with her children. But Jeruſalem which is above, is free, which is the mother of us all. For it is written, Rejoyce thou barren, that beareſt no children, break forth and cry thou that travelleſt not: for the deſolate hath many more children then ſhe that hath an husband. Brethren, we are after Iſaac the children of promiſe. But as then he that was born after the fleſh, perſecuted him that was born after the ſpirit: even ſo it is now. Nevertheleſſe, what ſaith the Scripture: Put away the bond-woman and her ſon: for the ſonne of the bond-woman ſhall not be heir with the ſon of the free-woman. So then brethren, we are not children of the bond-woman, but of the free-woman.

The Goſpel. John 6. 1.

JEſus departed over the ſea of Galilee, which is the ſea of Tiberias, and a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſate with his diſciples. And Eaſter (a feaſt of the Jews) was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaid unto Philip, Whence ſhall we buy bread, that theſe may eat? This he ſaid to prove him, for he himſelf knew what he would do. Philip anſwered him, Two hundred peny-worth of bread are not ſufficient for them, that every man may take a little. One of his diſciples (Andrew Simon Peters brother) ſaith unto him, There is a lad which hath five barley

loaves,

loaves, and two fiſhes: but what are they among ſo many? And Ieſus ſaid, Make the people ſit down. There was much graſſe in the place. So the men ſate down in number about five thouſand. And Ieſus took the bread, and when he had given thanks, he gave to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they had eaten enough, he ſaid unto his Diſciples, Gather up the broken meat which remaineth, that nothing be loſt. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then thoſe men (when they had ſeen the miracle that Ieſus did) ſaid, This is of a truth the ſame Prophet that ſhould come into the world.

¶ *The fifth Sunday in Lent.*

The Collect.

WE beſeech thee Almighty God, mercifully to look upon thy people, that by thy great goodneſs they may be governed and preſerved evermore both in body and ſoul, through Ieſus Chriſt our Lord.

The Epiſtle. Hebr. 9. 11.

CHriſt being an high Prieſt of good things to come, came by a greater and a more perfect tabernacle, not made with hands, that is to ſay, not of this building, neither by the blood of goats and calves: but by his own blood he entred in once into the Holy place, and found eternall redemption. For if the blood of oxen and of goats, and the aſhes of a young cow, when it is ſprinkled, purifieth the unclean, as touching the purifying of the fleſh: how much more ſhall the blood of Chriſt, which through the eternall ſpirit offered himſelf without ſpot to God, purge your conſciences from dead works, for to ſerve the living God? And for this cauſe is he the Mediator of the new Teſtament, that through the death which chanced for the redemption of thoſe tranſgreſſions that were under the firſt Teſtament, they which are called, might receive the promiſe of eternal inheritance.

The Goſpel. Iohn 8. 49.

WHich of you can rebuke me of ſinne? If I ſay the truth, why do ye not believe me? He that is of God, heareth Gods words: ye therefore hear them not becauſe ye are not of God. Then anſwered the Jewes, and ſaid unto him, Say we not well, that thou art a Samaritane, and haſt the devill? Ieſus anſwered, I have not

the devill: but I honour my Father, and ye have dishonoured me. I seek not mine own praise, there is one that seeketh and judgeth. Verily, verily I say unto you, If a man keep my saying, he shall never see death. Then said the Iews unto him, Now we know that thou hast the devill. Abraham is dead, and the Prophets, and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater then our father Abraham which is dead? And the Prophets are dead: whom makest thou thy self? Iesus answered, If I honour my selfe, mine honour is nothing: It is my Father that honoureth me, which ye say is your God, and yet ye have not known him: but I know him. And if I say, I know him not, I shall be a lyar like unto you. But I know him, and keep his saying. Your father Abraham was glad to see my day: and he saw it, and rejoyced. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Ere Abraham was born, I am. Then took they up stones to cast at him. But Jesus hid himselfe, and went out of the temple.

¶ *The Sunday next before Easter.*

The Collect.

ALmighty and everlasting God, which of thy tender love towards man, hast sent our Saviour Jesus Christ to take upon him our flesh, and to suffer death upon the crosse, that all mankind should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle. Phil. 2. 5.

LEt the same minde be in you, that was also in Christ Iesus, which when he was in the shape of God, thought it not robbery to be equall with God: nevertheless, he made himself of no reputation, taking on him the shape of a servant, and became like unto men, and was found in his apparell as a man. He humbled himself, and became obedient unto the death, even the death of the crosse. Wherefore God hath also exalted him on high, and given him a name, which is above all names, that at the name of Iesus every knee should bow, both of things in heaven, and things in earth, and things under the earth, and that all tongues should confesse that Iesus Christ is the Lord, unto the praise of God the Father.

The

The Gospel. Matth. 26. 1.

AND it came to passe, when Iesus had finished all these sayings, he said unto his disciples, Ye know that after two dayes shall be Easter, and the son of man shall be delivered over to be crucified. Then assembled together the chief Priests and the Scribes, and the elders of the people, unto the palace of the high Priest, (which was called Caiaphas) and held a councell, that they might take Iesus by subtilty, and kill him. But they said, Not on the holiday, least there be an uproar among the people. When Iesus was in Bethany, in the house of Simon the leper, there came unto him a woman, having an Alabaster box of precious ointment, and poured it on his head as he sate at the board. But when his disciples saw it, they had indignation saying, Whereto serveth this waste? This ointment might have been well sold, and given to the poor. When Iesus understood that, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me. For ye have the poor alwayes with you, but me ye shall not have alwayes. And in that she hath cast this ointment on my body, she did it to burie me. Verily I say unto you. Whereseoever this Gospel shall be preached in all the world, there shall also this be told what she hath done for a memoriall of her. Then one of the twelve (which was called Judas Iscariot) went unto the chief Priests, and said unto them, what will ye give me, and I will deliver him unto you? And they appointed unto him thirty pieces of silver. And from that time forth he sought opportunity to betray him. The first day of sweet bread, the disciples came to Iesus, saying to him, Where wilt thou that we prepare for thee to eat the passeover? And he said, Go into the City to such a man, and say unto him, The Master saith, My time is at hand, I will keep my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the passeover. When the even was come, he sate down with the twelve: and as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowfull and began every one of them to say unto him, Lord, Is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man truly goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. Then Iudas which be-

trayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And when they were eating, Iesus took bread, and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and thanked, and gave it to them saying, Drink ye all of this: for this is my blood (which is of the new Testament) that is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of the vine-tree, untill that day when I shall drink it new with you in my Fathers Kingdome. And when they had said grace, they went out unto mount Olivet. Then said Iesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad: but after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men be offended because of thee, yet will I not be offended: Jesus said unto him, Verily I say unto thee, that in this same night before the cock crow twice, thou shalt deny me thrice. Peter said unto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then came Iesus with them unto a Farm place (which is called *Gethsemane*) and said unto the disciples. Sit ye here while I go and pray yonder. And he took with him Peter and the two Sons of Zebedee, and began to wax sorrowfull and heavy. Then said Iesus unto them, My soul is heavy even unto the death: tarry ye here and watch with me. And he went a little further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: nevertheless, not as I will, but as thou wilt. And he came unto the disciples and found them asleep, and said unto Peter, What could ye not watch with me one houre? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weak. He went away once again, and prayed, saying, O my Father, if this cup may not passe away from me, except I drink of it, thy will be fulfilled. And he came and found them asleep again, for their eyes were heavy. And he left them, and went again, and prayed the third time, saying the same words. Then cometh he to his disciples, and said unto them, Sleep on now, and take your rest. Behold, the houre is at hand, and the Son of man is betrayed into the hands of sinners: Rise, let us be going, behold, he is at hand that doth betray me. While he yet

spake,

spake, loe, Iudas, one of the number of the twelve, came, and with him a great multitude with swords and staves, sent from the chief Priests and elders of the people. But he that betrayed him gave them a token, saying, Whomsoever I kisse the same is he hold him fast. And forthwith he came to Iesus and said, Hail master and kissed him, And Iesus said unto him, Friend wherefore art thou come? Then came they and laid hands on Iesus and took him. And behold one of them which were with Iesus stretched forth his hand, and drew his sword, and strook a servant of the high Priest and smote off his eare. Then said Iesus unto him put up thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father and he shall give me even now more then twelve legions of Angels? But how then shall the Scripture be fulfilled? For thus it must be. In that same hour said Iesus to the multitude. Ye be come out as it were to a thief, with swords and staves for to take me. I sate dayly with you teaching in the temple, and ye took me not. But all this was done that the Scriptures of the Peophets might be fulfilled. Then all the disciples forsook him and fled. And they took Iesus and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him afar off unto the high Priests palace, and went in and sate with the servants to see the end. The chief Priests and Elders, and all the councell sought false witnesse against Iesus for to put him to death, but found none: yea when many false witnesses came, yet found they none. At the last came two false witnesses, and said this fellow said, I am able to destroy the temple of God, and to build it again in three dayes. And the chief Priest arose and said unto him. Answerest thou nothing? Why do these bear witness against thee? But Iesus held his peace. And the chief priest answered and said unto him, I charge thee by the living God that thou tell us whether thou be Christ the Son of God. Iesus said unto him, Thou hast said. Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of the skie. Then the high Priest rent his cloths, saying, He hath spoken blasphemy, what need we of any more witnesses? Behold now we have heard his blasphemy, what think ye? They answered and said, He is worthy to die. Then did they spit in his face, and buffeted him with fists,

And others smote him on the face with the palm of their hands: saying, Tell us thou Christ, who is he that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But he denyed before them all, saying, I know not what thou sayest. When he was gon out into the Porch, another wench saw him and said unto them that were there. This fellow was also with Jesus of Nazareth. And again he denied with an oath saying, I do not know the man. After awhile came unto him they that stood by, and said unto Peter, Surely thou art even one of them: for thy speech bewrayeth thee. Then began he to curse and to sweare, that he knew not the man. And immediately the cock crew. And Peter remembred the word of Jesus, which said unto him, Before the cock crow twice thou shalt deny me thrice: and he went out, and wept bitterly. When the morning was come all the chief Priests and Elders of the people held a councell against Jesus to put him to death, and brought him bound, and delivered him unto Potius Pilate the Deputy. Then Judas which had betrayed him (seeing he was condemned) repented himself: and brought againe the thirty plates of silver to the chief Priests and Elders, saying, I have sinned, in betraying innocent blood. And they said what is that to us? see thou to that. And he cast down the silver plates in the temple, and departed, and went and hanged himself. And the chief Priests took the silver plates, and said, It is not lawful for to put them into the treasury, because it is the price of bloud. And they took counsell, and bought with them a potters field to bury strangers in. Wherefore the field is called *Acheldama*, that is, the field of blood, untill this day. Then was fulfilled that which was spoken by Jeremy the Prophet, saying And they took thirty silver plates, the price of him that was valued, whom they bought of the children of Israel, and gave them for the potters field, as the Lord appointed me. Jesus stood before the Deputy, and the Deputy asked him, saying art thou the King of the Jews? Jesus said unto him, Thou sayest. And when he was accused of the chief Priests and Elders, he answered nothing. Then said Pilate unto him, Heareſt thou not how many witnesses they lay against thee? And he answered, him never a word insomuch that the Deputy marvelled greatly. At that feast the Deputy was wont to deliver unto the people a prisoner whom they would desire. He had then a no-

ble

ble prisoner called Barabbas. Therefore when they were gathered together, Pilate said, Whether will ye that I give loose unto you, Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down to give judgment, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered this day many things in my sleep because of him. But the chief Priests and Elders perswaded the people that they should ask Barabbas, and destroy Jesus. The Deputy answered, and said unto them, Whether of the twain will ye that I let loose unto you? They said, Barabbas. Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said unto him, Let him be crucified. The Deputy said, What evill hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that the could prevaile nothing, but that more businesse was made, he took water and washed his hands before the people, saying, I am innocent of the bloud of this just person, see ye. Then answered all the people and said, His bloud be on us, and on our children. Then let he Barabbas loose unto them, and scourged Jesus, and delivered him to be crucified. Then the souldiers of the Deputy took Jesus into the common hall, and gathered unto him all the company, and they stripped him, and put on him a purple robe, and platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Hail King of the Jews. And when they had spit upon him they took the reed, and smote him on the head, and after that they had mocked him, they took the robe off him again, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to bear his crosse. And they came unto the place which is called *Golgotha* (that is to say, a place of dead mens skuls) and gave him vineger mingled with gall to drink. And when he tasted thereof, he would not drink. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots. And they sate and watched him there, and set up over his head the cause of his death, written, *This is Iesus the King of the Iews.* Then were there two thieves crucified with him, one on the right

hand, and the other on the left. They that passed by, reviled him, wagging their heads, and saying. Thou that destroyest the temple of God and didst build it in three days, save thy self. If thou be the Son of GOD, come down from the cross. Likewise also the high priests mocking him with the scribes and Elders said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. From the sixth hour was there darkness over all the land untill the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani*, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And streightway one of them ran and took a spunge, and when he had filled it full of vineger, he put it on a reed, and gave him to drink. Others said, Let be, let us see whether Elias will come and deliver him. Jesus, when he had cryed again with a loud voice, yeilded up the Ghost. And behold, the vail of the temple did rend in two parts from the top to the bottom, and the earth did quake, and the stones rent, and graves did open, and many bodies of Saints which slept, arose, and went out of the graves, after his resurrection, and came into the holy city, and appeared unto many. When the Centurion, and they that were with him watching Jesus saw the earthquake, and those things which happened they feared greatly, saying truly this was the Son of God. And many women were there (beholding him afar off) which followed Jesus from Galilee ministring unto him: among which was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of Zebedees children.

¶ *The Munday before Easter*

The Epistle. Isa. 63. 1.

WHo is this that cometh from Edom, with red colouredclothes from Bozrah (which is so costly cloth) and cometh in so mightily with all his strength? I am he that teacheth righteousnesse, and am of power to help. Wherefore then is thy cloathing red, and thy rayment like his that treadeth in the wine-press? I have trodden the press my selfe alone, and of all the people there is not one

with

with me. Thus will I tread down mine enemies in my wrath, and set my feet upon them in mine indignation, and their blood shall besprinkle my clothes and so will I stain all my raiment. For the day of vengeance is assigned in my heart, and the year when my people shall be delivered is come. I looked about me, and there was no man to shew me any help. I marvelled that no man held me up. Then I held me by mine own arm, and my ferventnes sustained me. And thus will I tread down the people in my wrath, and bathe them in my displeasure, and upon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that he hath given us, for the great good that he hath done for Israel, which he hath given them of his own favour, and according to the multitude of his loving kindnesse. For he said, These no doubt are my people, and no shrinking children: and so he was their Saviour. In their troubles he was also troubled with them, and the Angel that went forth from his presence delivered them: Of very love and kindnesse that he had unto them, he redeemed them He hath born them, and carried them up ever since the world began. But after they provoked him to wrath, and vexed his holy mind, he was their enemy, and fought against them himself. Yet remembred Israel the old time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fed his sheep? Where is he that hath given his holy Spirit among them? He led them by the right hand of Moses with his glorious arm, dividing the water before them, whereby he gat himselfe an everlasting name. He led them in the deep, as an horse is led in the plain, that they should not stumble, as a tame beast goeth in the field, and the breath given of God, giveth him rest. Thus, O God, hast thou led thy people to make thy self a glorious name withall. Look down then from heaven, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy jealousie, thy strength, the multitude of thy mercies, and thy loving kindnes will not be intreated of us? yet art thou our Father: for Abraham knoweth us not, neither is Israel acquainted with us. But thou Lord art our Father and Redeemer: and thy name is everlasting. O Lord, wherefore hast thou led us out of the way? Wherefore hast thou hardned our hearts that we fear thee not? Be at one

with

with us again, for thy servants sake, and for the generation of thine heritage. Thy people have had but a little of thy Sanctuary in possession, for our enemies have troden down thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they have not called upon thy name,

The Gospel. Mark. 14. 1.

AFter two dayes was Easter, and the dayes of sweet bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not in the feast day, least any businesse arise among the people. And when he was in Bethany in the house of Simon the leper, even as he sate at meat, there came a woman having an Alabaster box of oynment called *Nard*, that was pure and costly, and she brake the box, and poured it upon his head. And there were some that were not content within themselves, and said, What need this wast of ointment? for it might have been sold for more then three hundred pence and have been given to the poor: and they grudged against her. And Jesus said let her alone, why trouble ye her? Shee hath done a good work on me? for ye have the poor with you alwayes, and whensoever ye will, ye may do them good: but me have ye not alwayes. Shee hath done what she could, she came aforehand to anoint my body to the burying. Verily, I say unto you, whersoever this Gospell shall be preached throughout the whole world, this also that she hath done, shall be rehearsed in remembrance of her. And Judas Iscariot one of the twelve, went away unto the high Priests to betray him unto them. When they heard that, they were glad, and promised that they would give him money. And he sought how he might conveniently betray him. And the first day of sweet bread (when they offered the passeover) his Disciples said unto him. Where wilt thou that we go and prepare that thou maist eat the Passeover? And he sent forth two of his Disciples, and said unto them, Go ye into the City, and there shall meet you a man bearing a pitcher of water, follow him. And whithersoever he goeth in, say ye unto the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the Passeover with my Disciples? And he will shew you a great parlour paved and prepared, there make ready for us. And his Disciples went forth,

forth, and came into the city, and found as he had said unto them, and they made ready the passeover. And when it was now eventide, he came with the twelve: and as they sate at board, and did eat, Jesus said, verily, I say unto you, one of you (that eateth with me) shall betray me. And they began to be sorry, and to say to him one by one, Is it I? And another said is it I? He answered and said unto them, It is one of the twelve, even he that dippeth with me in the platter. The Son of man truly goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread and when he had gived thanks, he brake it and gave to them. and said, Take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the Vine, untill that day that I drink it new in the Kingdome of God. And when they had said grace, they went out to the mount Olivet. And Jesus saith unto them, All ye shall be offended because of me this night: For it is written, I will smite the shepheard, and the sheep shall be scattered: but after that I am risen again, I will go into Galilee before you. Peter said unto him, And though all men be offended yet will not I. And Jesus saith unto him, Verily, I say unto thee, that this day, even in this night, before the cock crow twice thou shalt deny me three times. But he spake more vehemently, No, if I should die with thee I will not deny thee. Likewise also said they all. And they came into a place which was named *Gethsemane*, and he said to his Disciples, Sit ye here, while I go aside and pray. And he taketh with him Peter, and James, and John, and began to wax abashed and to be in an agony, and said unto them, My soul is heavy even unto the death: tarry ye here and watch. And he went forth a little, and fell down flat on the ground and prayed, that if it were possible, the hour might passe from him. And he said, *Abba*, Father all things are possible unto thee, take away this cup from me: Nevertheless, not as I will but as thou wilt, be done. And he came and found them sleeping, and saith to Peter, Simon sleepest thou? Couldest not thou watch one hour? Watch ye and pray, least ye fall into temptation: the spirit truly is

ready

ready, but the flesh is weak. And again he went aside and prayed and spake the same words: And he returned, and found them asleep again, for their eyes were heavy, neither wist they what to answer him. And he came the third time and said to them, Sleep henceforth, and take your ease, it is enough the hour is come, behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go: lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas (which was one of the twelve) and with him a great number of people with swords and staves, from the high Priests, and Scribes, and Elders. And he that betrayed him, had given them a generall token, saying, Whomsoever I do kisse, the same is he, take and lead him away warily. And as soon as he was come, he goeth straitway to him, and saith unto him, Master, Master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew out a sword, and smote a servant of the high Priests, and cut of his ear. And Jesus answered, and said unto them, Ye be come out as unto a thief, with swords and staves for to take me: I was daily with you in the temple teaching, and ye took me not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsook him, and ran away. And there followed him a certain young man cloathed in linen upon the bare, and the young men caught him, and he left his linen garment and fled from them naked. And they led Jesus away to the high Priests shall, and with him came all the high Priests, and the Elders and the Scribes. And Peter followed him a great way off (even till he was come into the Palace of the high Priest) and he sate with the servants and warmed himself at the fire. And the high Priests and all the Councell sought for witnesse against Jesus to put him to death, and found none: for many bare falfe witnesse against him, but their witnesses agreed not together. And there arose certain, and brought false witnesse against him, saying, We heard him say, I will destroy this Temple that is made with hands, and within three days I will build another made without hands. But yet their witnesses agreed not together. And the high Priest stood up among them, and asked Iesus, saying, Answerest thou nothing? how is it that these bear witnesse against thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him,

him, Art thou Christ the Son of the blessed? And Iesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high Priest rent his clothes, and said, What need we any further witnesses? Ye have heard blasphemy, what thinke ye? And they all condemned him to be worthy of death. And some began to spit on him, and to cover his face, and to beat him with fists, and to say unto him, Aread. And the servants buffetted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himself, she looked on him, and said, Wast not thou also with Iesus of Nazareth? And he denyed, saying, I know him not, neither understand I what thou sayest. And he went out into the porch, and the Cock crew. And a damosell (when she saw him) began again to say unto them that stood by, This is one of them. And he denied it again. And anon after, they that stood by, said again unto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And again the Cock crew. And Peter remembred the word that Iesus had said unto him, Before the cock crow twice, thou shalt deny me three times: and he began to weep.

¶ *Tuesday before Easter.*

The Epistle. Isay 50. 5.

THe Lord God hath opened mine ear, therefore can I not say nay, neither withdraw my selfe: but I offer my back unto the smiters, and my cheeks to the nippers. I turn not my face from shame and spitting, and the Lord God shall help me, therefore shall I not be confounded. I have hardned my face like a flint stone: for I am sure that I shall not come to confusion. He is at hand that justifieth me: who will then go to law with me? Let us stand one against another. If there by any that will reason with me, let him come here forth to me. Behold, the Lord God standeth by me: what is he then that can condemn me? Lo, they shall be like as an old cloth, the moth shall eat them up. Therefore who so feareth the Lord among you, let him hear the voyce of his servant: who so walketh in darkneſſe and no light shineth upon him, let him put his trust in the Name of the Lord,

Lord, and hold him up by his God. But take heed, ye all kindle a fire of the wrath of God, and stir up the coals. Walke on in the glistering of your owne fire, and in the coals that ye have kindled. This cometh unto you from my hand, namely, that ye shall sleep in sorrow.

The Gospel. Mark. 15. 1.

AND anon in the dawning, the high Priests held a councell with the Elders, and the Scribes, and the whole Congregation, and bound Jesus, and led him away, and delivered him to Pil te. And Pilate asked him, Art thou the king of the Jewes? And he answered, and said unto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him again, saying, Answerest thou nothing? Behold how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marvelled. At that feast Pilate did deliver unto them a prisoner, whomsoever they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murder. And the people called unto him, and began to desire him that he would do according as he had ever done unto them. Pilate answered them, saying, Will ye that I let loose unto you the king of the Jewes? for he knew that the high Priests had delivered him of envy. But the high Priests moved the people, that he should rather deliver Barabbas unto them. Pilate answered again, and said unto them, What will ye then that I do unto him whom ye call the King of the Jewes? And they cryed again, Crucifie him. Pilate said unto them, What evill hath he done? And they cryed the more fervently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas unto them, and delivered up Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common Hall, and called together the whole multitude. And they cloathed him with purple, and they platted a crown of thorns, and crowned him withall, and began to salute him, Hail King of the Jewes. And they smote him on the head with a reed, and did spit upon him, and bowed their knees, and worshipped him. And when they had mocked him, they took the purple off him, and put his owne cloaths on him, and led him out to crucifie him. And they compelled one that passed by, called

Simon

Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to bear his crosse. And they brought him to a place named *Golgotha* (which if a man interpret is the place of dead mens skuls) And they gave him to drink wine mingled with myrrhe: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was about the third hour, and they crucified him, and the title of his cause was written, *The King of the Iewes*. And they crucified with him two theeves, the one on his right hand, and the other on his left, and the scripture was fulfilled, which saith, he was counted among the wicked. And they that went by, railed at him, wagging their heads, and saying: Ah, wretch thou that destroyest the Temple, and buildest it again in three days, save thy selfe, and come down from the Crosse. Likewise also mocked him the high Priests among themselves, with the Scribes, and said, He saved other men, himselfe he cannot save. Let Christ the King of Israel descend now from the Crosse, that we may see, and believe: And they that were crucified with him, checked him also. And when the sixth hour was come, darkenesse arose over all the earth, untill the ninth hour. And at the ninth hour, Jesus cryed with a loud voyce, saying, *Eloi, Eloi, lama-sabachthani*, Which is (if one interpret it) My God, my God, why hast thou forsaken me? and some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran, and filled a spunge full of Vinegar, and put it on a reed, and gave him to drink, saying, Let him alone, let us see whether Elias will come and take him down But Jesus cryed with a loud voyce, and gave up the Ghost. And the vaile of the Temple rent in two pieces from the top to the bottome. And when the Centurion, which stood before him, saw that he so cryed and gave up the Ghost, he said. Truly, this man was the Son of God: There were also women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred unto him) and many other women which came up with him, to Jerusalem. And now when the Even was come, (because it was the day of preparing that goeth before the Sabbath) Joseph of the

the City of Arimathea, a noble Councellour, which also looked for the Kingdome of God, came and went in boldly unto Pilate, and begged of him the body of Jesus. And Pilate marvelled that he was already dead, and called unto him the Centurion and asked of him whether he had been any while dead. And when he knew the truth of the Centurion, he gave the body to Joseph, And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a Sepulchre that was hewen out of a rock, and rolled a stone before the door of the Sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laid.

¶ *Wednesday before Easter.*

The Epistle. Heb. 9. 19.

WHere a Testament is there must of necessity be the death of him that maketh the Testament. For the Testament taketh authority when men are dead. For it is yet of no value as long as he that maketh the Testament is alive. For which cause also neither the first Testament was ordained without blood. For when Moses had declared all the Commandements to all the people according to the Law, he took the blood of calves and of goats, with water and purple wool, and hysope, and sprinkled both the book and all the people, saying, This is the blood of the Testament, which God hath appointed unto you. Moreover he sprinkled the Tabernacle with bloud also, and all the ministering vessels. And almost all things are by the Law purged with bloud, and without shedding of bloud is no remission. It is need then that the similitudes of heavenly things be purified with such things, but that the heavenly things themselves be purified with better sacrifices then are those: For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heaven, for to appeare now in the sight of God for us: not to offer himselfe often, as the high Priest entreth into the holy place every year with strange blood (for then he must have often suffered since the world began:) but now in the end of the world hath he appeared once to put sin to flight, by offering up of himself. And as it is appointed unto all men that they shall once die, and then cometh the judgment: even so was Christ once offered, to take away the sins of many, and unto them that look for him, shall he appear again without sin unto salvation.

The

The Gospel. Luke 22. 1.

THE feast of sweet bread drew nigh, which is called Easter; and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelve, and he went his way, and communed with the high Priests and Officers, how he might betray him unto them. And they were glad, and promised to give him mony. And he consented, and sought opportunity to betray him unto them, when the people were away. Then came the day of sweet bread, when of necessity the Passeover must be offered. And he sent Peter and John, saying, Go, and prepare us the Passeover, that we may eat it. They said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye enter into the City, there shall a man meet you, bearing a pitcher of water, him follow into the same house that he entreth in, and ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I may eat the Passeover with my Disciples? And he shall shew you a great parlour paved, there make ready. And they went and found as he had said unto them, and they made ready the Passeover. And when the houre was come, he sate down, and the twelve Apostles with him. And he said unto them, I have inwardly desired to eat this Passeover with you before that I suffer. For I say unto you, Henceforth will I not eat of it any more, untill it be fulfilled in the Kingdome of God. And he took the cup, and gave thanks, and said, Take this, and divide it among you: for I say unto you, I will not drink of the fruit of the vine, untill the Kingdome of God come. And he took bread, and when he had given thanks, he brake it, and gave it unto them, saying, This is my body, which is given for you: this do in the remembrance of me. Likewise also when he had supped, he took the cup, saying, This cup is the new Testament in my bloud, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. And truly the son of man goeth as it is appointed: but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do it. And there was a strife among them, which of them should seem to be the greatest. And he said unto them, The Kings of Nations reign over them, and they that have

have authority over them are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the younger: and he that is chief, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that ministreth. Ye are they which have abidden with me in my temptations. And I appoint unto you a Kingdome, as my Father hath appointed to me, that ye may eat and drink at my table in my Kingdome, and sit on seats, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee into prison, and to death. And he said, I tell thee Peter, the Cock shall not crow this day, till thou have denyed thrice that thou knowest me. And he said unto them, When I sent you without wallet, and scrip, and shoes, lacked you any thing? and they said, No. Then said he unto them, But now he that hath a wallet, let him take it up, and likewise his scrip, and he that hath no sword, let him sel his coat and buy one. For I say unto you, that yet the same which is written, must be performed in me; Even among the wicked was he reputed: for those things which are written of me, have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, (as he was wont) to mount Olivet. And the Disciples followed him: and when he came to the place, he said unto them, pray, lest ye fall in temptation. And he gat himself from them about a stones cast, and kneeled down and prayed, saying, Father, if thou wilt, remove this cup from me, nevertheless, not my will, but thine be fulfilled. And there appeared an Angel unto him from heaven, comforting him. And he was in an agony, and prayed the longer, and his sweat was like drops of blood trickling down to the ground. And when he arose from prayer, and was come to his Disciples, he found them sleeping for heavines, and he said unto them, Why sleep ye? Arise, and pray, lest ye fall in temptation. While he yet spake, behold, there came a company, and he that was called Judas one of the twelve, went before them, and pressed nigh unto Jesus, to kiss him. But Iesus said unto him, Iudas, betrayest thou the Son of man

man with a kiss? When they which were, about him saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote a servant of the high Priests, and strook off his right ear. Iesus answered, and said, Suffer ye thus far forth, And when he touched his ear, he healed him. Then Iesus said unto the high Priests and Rulers of the temple, and the Elders which were come to him, Ye be come out as unto a thief with swords and staves. When I was daily with you in the Temple, ye stretched forth no hand against me, but this is even your very hour, and the power of darkness, Then took they him, and led him, and brought him to the high Priests house. But Peter followed afar off. And when they had kindled a fire in the midst of the Palace, and were set down together. Peter also sate down, among them. But when one of the Wenches beheld him as he sate by the fire, and looked upon him, she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also one of them. And Peter said, Man, I am not. And about the space of an hour after, another affirmed, saying, Verily this fellow was with him also, for he is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediately, while he yet spake, the Cock crew. And the Lord turned back, and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, Before the Cock crow, thou shalt deny me thrice: and Peter went out, and wept bitterly. And the men that took Jesus, mocked him, and smote him: and when they had blindfolded him, they strook him on the face, and asked him, saying; Prophesy, who is he that smote thee? And many other things despitefully said they against him. And as soon as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their councel, saying, Art thou very Christ? Tell us. And he said unto them, If I tell you, ye will not believe me: and if I ask you, ye will not answer, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? He said, Ye say that I am. And they said, What need we of any further witness? For we our selves have heard of his own mouth.

The Epistle. 1 Cor. 11, 17.

THis I warn you of, and commend not, that ye come not together after a better manner, but after a worse. For first of all, when ye come together in the congregation, I hear that there is dissention among you, and I partly believe it. For there must be sects among you, that they which are perfect among you may be known. When ye come together therefore into one place, the Lords Supper cannot be eaten, for every man beginneth afore to eat his owne supper, and one is hungry, and another is drunken. Have ye not houses to eat and drink in? Despise ye the congregation of God, and shame them that have not? What shall I say unto you? Shall I praise you? In this I praise ye not. That which I delivered unto you, I received of the Lord. For the Lord Iesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take ye and eat, this is my body, which is broken for you. This do ye in the remembrance of me. After the same manner also he took the cup when supper was done, saying. This cup is the new Testament in my blood? This do, as oft as ye drink it in remembrance of me. For as often as ye shall eat this bread, and drink of this cup, ye shall shew the Lords death till he come. Wherefore whosoever shall eat of this bread, and drink of this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lords body: For this cause many are weak and sick among you, and many sleep. For if we had judged our selves, we should not have been judged. But when we are judged of the Lord, we are chastened, that we should not be damned with the world. Wherefore my brethren, when ye come together to eat, tarry one for another. If any man hunger, let him eat at home, that ye come not together unto condemnation. Other things will I set in order when I come.

The Gospel. Luke 23. 1.

THe whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the people, and forbiding to pay tribute to Cesar, saying, that he is Christ a King. And

Pilate

Pilate opposed him, saying, art thou the king of the Jews? He answered and said, Thou sayest it. Then said Pilate to the high Priests and to the people, I finde no fault in this man, And they were the more fierce, saying, He moveth the people, teaching throughout all Jury, and began at Galilee, even to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod which was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to have seen some miracles done by him and he questioned with him many words, but he answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herod with his men of war despised him. And when he had mocked him, he arrayed him in white cloathing, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high Priests, and the Rulers, and the people, and said unto them, Ye have brought this man unto me, as one that perverteth the people and behold, I examine him before you, and finde no fault in this man of those things whereof ye accuse him, no nor yet Herod. For I sent you unto him, and lo, nothing worthy of death is done unto him: I will therefore chasten him, and let him loose. For of necessity he must have let one loose to them at that feast. And all the people cryed at once, saying, Away with him, and deliver us Barabbas (which for a certain insurrection made in the citie and for a murder, was cast into prison) Pilate spake again unto them, willing to let Jesus loose. But they cryed saying, Crucifie him, crucifie him. He said unto them the third time, What evill hath he done? I finde no cause of death in him: I will therefore chasten him and let him go. And they cryed with loud voyces, requiring that he might be crucified. And the voyces of them, and of the high Priests prevailed. And Pilate gave sentence that it should be as they required: and he let loose unto them him that for insurrection and murder was cast into prison, whom they had desired. And he delivered to them Jesus, to do with him what they would. And as they led him away, they caught one Simon of Cy-

rene

rene coming out of the field, and on him laid they the croſſe, that he might beare it after Jeſus. And there followed him a great company of people, and of women which bewailed and lamented him. But Jeſus turned back unto them; and ſaid, Ye daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children: For behold the dayes will come, in the which they ſhall ſay, Happy are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us: and to the hills, Cover us. For if they do this in a green tree, what ſhall be done in the dry? And there were two evill doers led with him to be ſlain. And after that they were come to the place which is called *Calvarie*, there they crucified him, and the evill doers, one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them for they know not what they do. And they parted his raiment and caſt lots: and the people ſtood and beheld. And the rulers mocked him with them ſaying, He ſaved other men, let him ſave himſelfe, if he be very Chriſt the choſen of God. The ſouldiers alſo mocked him, and came and offered him vineger, and ſaid, If thou be the king of the Jewes ſave thy ſelfe. And a ſuperſcription was written over him with letters of Greek, and Latine, and Hebrew. *This is the King of the Iewes.* And one of the evill doers which were hanged, railed on him, ſaying if thou be Chriſt ſave thy ſelf and us. But the other anſwered and rebuked him, ſaying, Feareſt not thou God, ſeeing thou art in the ſame damnation? We are righteouſly puniſhed, for we receive according to our deeds: but this man hath done nothing amiſſe. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdome. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in Paradiſe. And it was about the ſixth hour: and there was a darkneſſe over all the earth, untill the ninth hour, and the ſun was darkned, and the vail of the temple did rend even through the midſt. And when Ieſus had cryed with a loud voyce, he ſaid, Father into thy hands I commend my Spirit. And when he had thus ſaid he gave up the ghoſt. When the Centurion ſaw what had happened, he glorified God, ſaying, Verily this was a righteous man. And all the people that came together to that ſight, and ſaw the things which had happened, ſmote their breaſts, and returned,

turned. And all his acquaintance, and the women that followed him from Galilee, ſtood a far off beholding theſe things. And behold there was a man named Joſeph, a counſeller, and he was a good man and a juſt: the ſame had not conſented to the counſel, and deed of them, which was of Arimathea, a citie of the Jewes, which ſame alſo waited for the kingdome of God: he went unto Pilate and begged the body of Jeſus, and took it down, and wrapped it in a linnen cloth, and laid it in a ſepulchre, that was hewen in ſtone, wherein never man before had been laid. And that day was the preparing of the Sabbath, and the ſabbath drew on. The woman that followed after, which had come with him from Galilee, beheld the ſepulchre, and how his body was laid. And they returned, and prepared ſweet odours, and ointment: but reſted on the ſabbath day, according to the commandement,

¶ *On good Friday.*
The Collect.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for the which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſſe, who liveth and raigneth with thee, and the holy Ghoſt, now and ever. Amen

AAlmighty and everlaſting God by whoſe ſpirit the whole body of the Church is governed, and ſanctified: receive our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy congregation, that every member of the ſame in his vocation and miniſtry, may truly and godly ſerve through our Lord Jeſus Chriſt.

MErcifull God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldſt the death of a ſinner, but rather that he ſhould be converted and live: have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardneſſe of heart, and contempt of thy word: and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one ſhepherd Jeſus Chriſt our Lord, who liveth and reigneth &c.

The Epiſtle. Heb. 10. 1.

THe Law (which hath but a ſhadow of good things to come, and not the very faſhion of things themſelves) can never with thoſe ſacrifices which they offer yeare by yeare continually, make the comers thereunto perfect. For would not then thoſe ſacrifices have ceaſed to have been offered, becauſe that the offerers once purged, ſhould have no more conſcience of ſinnes? Nevertheleſſe, in thoſe ſacrifices is there mention made of ſinnes every yeare. For the blood of Oxen and Goats cannot take away ſinnes. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not have, but a body haſt thou ordained me. Burnt offerings alſo for ſinne haſt thou not allowed. Then ſaid I, Lo, I am here. In the beginning of the booke it is written of me, that I ſhall doe thy will, O God. Above when he ſaith, Sacrifice and offering, and burnt ſacrifices, and ſinne-offerings thou wouldſt not have, neither haſt thou allowed them (which yet are offered by the law:) then ſaid he, Lo, I am here to do thy will, O God: He taketh away the firſt, to eſtabliſh the latter. By the which will we are made holy, even by the offering of the body of Jeſus Chriſt once for all. And every prieſt is ready daily miniſtring, and offering often times one manner of oblation, which can never take away ſins. But this man after he had offered one ſacrifice for ſins, is ſet down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his foote-ſtool. For with one offering hath he made perfect for ever them that are ſanctified. The holy Ghoſt himſelf alſo beareth us record, even when he told before, This is the Teſtament that I will make unto them: After thoſe dayes (ſaith the Lord) I will put my Laws in their hearts, and in their minds will I write them, and their ſins and iniquities will I remember no more. And where remiſſion of theſe things is, there is no more offering for ſins. Seeing therefore, brethren, that by the meanes of the blood of Jeſus, we have liberty to enter into the holy place by the new and living way, which he hath prepared for us through the vail, (that is to ſay) the fleſh: and ſeeing alſo that we have an high Prieſt, which is ruler over the houſe of God, let us draw nigh with a true heart in a ſure faith, ſprinkled in our hearts from an evill conſcience, and waſhed in our bodies with pure water. Let us

keep

keep the profession of our hope without waveting, (for he is faithfull that promised) and let us consider one another, to the intent that we may provoke unto love, and to good works, not forsaking the fellowship that we have among our selves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that he draweth nigh.

The Gospel. John 18. 1.

WHen Iesus had spoken these words, he went forth with his Disciples over the brook Cedron, where was a Garden, into the which he then entred with his Disciples. Iudas also which betrayed him, knew the place: For Iesus oft times resorted thither with his Disciples. Iudas then (after he had received a band of men, and ministers of the high Priests and Pharisees) came thither with lanterns, and firebrands, and weapons. And Iesus knowing all things that should come on him, went forth and said unto them. Whom seek ye? They answered him, Iesus of Nazareth. Iesus said unto them, I am he. Iudas also which betrayed him, stood with them. As soon then as he had saith unto them, I am he, they went backward, and fell to the ground. Then asked he them again. Whom seek ye? they said, Iesus of Nazareth. Iesus answered, I have told you that I am he: if ye seek me therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gavest me, have I not lost one. Then Simon Peter having a sword, drew it, and smote the high Priests servant, and cut off his right ear. The servants name was Malchus. Therefore saith Iesus unto Peter, Put up thy sword into the sheath: shall I not drink of the cup which my Father hath given me? Then the company, and the captain, and the ministers of the Jews, took Iesus and bound him, and led him away to Annas first, for he was father in law to Caiaphas, which was the high Priest the same year. Caiaphas was he that gave counsell to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Iesus, and so did another Disciple: that Disciple was known to the high Priest, and went in with Iesus into the palace to the high Priest. But Peter stood at the door without. Then went out that other Disciple (which was known of the high Priest) and spake to the damosel that kept the door, and brought in Peter. Then said the damosel that kept the door, unto Peter. Art not thou

alſo one of this mans Diſciples? He ſaid, I am not. The ſervants and Miniſters ſtood there, which had made a fire of coals, for it was cold, and they warmed themſelves. Peter alſo ſtood among them, and warmed himſelf. The high Prieſt then asked Ieſus of his Diſciples, and of his doctrine. Ieſus anſwered him, I ſpake openly in the world, I ever taught in the Synagogue, and in the Temple, whither all the Iews have reſorted, and in ſecret have I ſpoken nothing. Why askeſt thou me? ask them which heard me, what I ſaid unto them: Behold, they can tell what I ſaid. When he had thus ſpoken, one of the miniſters which ſtood by, ſmote Ieſus on the face, ſaying, Anſwereſt thou the high Prieſt ſo? Ieſus anſwered him, If I have evil ſpoken, bear witneſs of the evil: but if I have well ſpoken, why ſmiteſt thou me? And Annas ſent him bound unto Caiaphas the high Prieſt. Simon Peter ſtood and warmed himſelf. Then ſaid they unto him, Art not thou alſo one of his Diſciples? He denyed it, and ſaid, I am not. One of the ſervants of the high Prieſt (his Coſin whoſe ear Peter ſmote off) ſaid unto him, Did not I ſee thee in the garden with him? Peter therefore denied again: and immediately the Cock crew. Then led they Ieſus from Caiaphas, into the hall of judgement: it was in the morning, and they themſelves went not into the judgment hall, leaſt they ſhould be defiled, but that they might eat the Paſſeover. Pilate then went out to them, and ſaid, What accuſation bring you againſt this man? They anſwered and ſaid unto him. If he were not an evil doer, we would not have delivered him unto thee. Then ſaid Pilate unto them, Take ye him, and judge him after your own Law. The Iews therefore ſaid unto him, It is not lawfull for us to put any man to death: that the words of Ieſus might be fulfilled which he ſpake, ſignifiing what death he ſhould die. Then Pilate entered into the judgement hall again, and called Ieſus, and ſaid unto him, Art thou the King of the Iews? Ieſus anſwered, Sayeſt thou that of thy ſelf, or did other tell it thee of me? Pilate anſwered, Am I a Iew? thine own nation, and the high Prieſts have delivered thee unto me: What haſt thou done? Ieſus anſwered, My Kingdome is not of this world. If my Kingdome were of this world, then would my miniſters ſurely fight, that I ſhould not be delivered to the Iews: but now is my Kingdome not from hence. Pilate therefore ſaid unto him, Art thou a King

then? Iesus answered, Thou sayest that I am a King. For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth: and all that are of the truth hear my voyce. Pilate said unto him, What thing is truth? And when he had said this, he went out again unto the Iews, and said unto them, I find in him no cause at all. Ye have a custom, that I should deliver you one loose at Easter: will ye that I loose unto you the King of the Iews? Then cryed they all again, saying, Not him, but Barabbas. The same Barabbas was a murtherer. Then Pilate took Iesus thenceforth and scourged him: and the souldiers wound a crown of thorns, and put it on his head. And they did on him a purple garment, and came unto him, and said, Hail King of the Iews, and they smote him on the face. Pilate went forth again, and said unto them. Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Iesus forth, wearing a crown of thornes, and a robe of purple. And he saith unto them. Behold the man. When the high Priests therefore, and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and Crucifie him, for I find no cause in him. The Iews answered him, We have a Law, and by our Law he ought to die, because he made himself the Son of God. When Pilate heard that saying, he was the more afraid; and went again into the judgement hall, and said unto Iesus. Whence art thou? But Iesus gave him no answer. Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, and have power to loose thee? Jesus answered. Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the more sin. And from thenceforth sought Pilate means to loose him. But the Iews cried, saying. If thou let him go, thou art not Cesars friend: for whosoever maketh himself a King, is against Cesar. When Pilate heard that saying, he brought Jesus forth, and sate down to give sentence, in a place that is called the Pavement, but in the Hebrew tongue, *Gabbatha*. It was the preparing day of Easter, about the sixth hour. And he saith unto the Jews, Behold your King. They cried, saying, Away with him, away with him, Crucifie him. Pilate saith unto them, Shall I crucifie your King? The high Priests answered,

ed, We have no King but Cesar. Then delivered he him to them to be crucified. And they took Iesus, and led him away. And he bare his crosse, and went forth into a place which is called. The place of dead mens souls, but in Hebrew. *Golgotha*, where they crucified him, and two other with him, on either side one, and Iesus in the midst. And Pilate wrote a title, and put it upon the Crosse. The writing was, *Iesus of Nazareth, King of the Iews.* This title read many of the Jews: for the place where Jesus was crucified, was neer to the city, and it was written in Hebrew, Greek, and Latine. Then said the high Priests of the Jews to Pilate, Write not, King of the Jews: but that he said. I am King of the Jews. Pilate answered, What I have written, that I have written. Then the souldiers when they had crucified Iesus, took his garments, and made four parts, to every souldier a part, and also his coat. The coat was without seam, wrought upon throughout. They said therefore among themselves, Let us not divide it, but cast lots for it, who shall have it, that the Scripture might be fulfilled, saying. They have parted my rayment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the Crosse of Iesus, his mother and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore saw his mother, and the Disciple whom he loved, standing, he saith unto his mother. Woman, behold thy Son. Then said he to the Disciple, Behold thy mother. And from that hour the Disciple took her for his own. After these things, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessel by full of Vineger: therefore they filled a spunge with Vineger, and wound it about with Hyssop, and put it to his mouth. As soon as Iesus then received the Vineger, he said. It is finished, and bowed his head, and gave up the ghost. The Jews therefore, because it was the preparing of the Sabbath, that the bodies should not remain upon the Crosse on the Sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken down. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Iesus, and saw that he was dead already, they brake not his legs: but one of the souldiers with a spear

thrust

thrust him into the side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that yee might believe also. For these things are done, that the Scripture should be fulfilled, Ye shall not breake a bone of him. And again another Scripture saith. They shall look upon him whom they have pierced. After this Joseph of Arimathea (which was a Disciple of Jesus, but secret y for feare of the Jews) besought Pilate that he might take down the body of Jesus. And Pilate gave him licence. He came therefore and took the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of mirrhe and Aloes mingled together, about an hundred pound weight. Then took they the body of Jesus, and wound it in linnen cloaths with the odours, as the manner of the Jews is to bury. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus therefore. because of the preparing of the Sabbath of the Jews, for the sepulchre was nigh at hand.

¶ *Easter Even.*

The Epistle. 1 Peter. 3. 17.

IT is better (if the will of God be so) that ye suffer for well doing, then for evill doing, forasmuch as Christ hath once suffered for sins, the just for the unjust, to bring us to God, and was killed, as pertaining to the flesh, but was quickned in the Spirit. In which Spirit he also went and preached to the spirits that were in prison, which sometime had been disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Ark was a preparing: wherein a few, that is to say, eight souls were saved by the water, like as baptisme now saveth us: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heaven, angels, powers, and mights subdued unto him.

The Gospel. Matth. 27. 57.

WHen the even was come, there came a rich man of Arimathea named Joseph, which also was Jesus Disciple: he went unto Pilate, & begged the body of Jesus. Then Pilate commanded the body to be delivered,

ed, We have no King but Ceſar. Then delivered he him to them to be crucified. And they took Ieſus, and led him away. And he bare his croſs, and went forth into a place which is called. The place of dead mens ſouls, but in Hebrew. *Golgotha*, where they crucified him, and two other with him, on either ſide one, and Ieſus in the midſt. And Pilate wrote a title, and put it upon the Croſs. The writing was, *Ieſus of Nazareth, King of the Iews.* This title read many of the Jews: for the place where Jeſus was crucified, was neer to the city, and it was written in Hebrew, Greek, and Latine. Then ſaid the high Prieſts of the Jews to Pilate, Write not, King of the Jews: but that he ſaid. I am King of the Jews. Pilate anſwered, What I have written, that I have written. Then the ſouldiers when they had crucified Ieſus, took his garments, and made four parts, to every ſouldier a part, and alſo his coat. The coat was without ſeam, wrought upon throughout. They ſaid therefore among themſelves, Let us not divide it, but caſt lots for it, who ſhall have it, that the Scripture might be fulfilled, ſaying. They have parted my rayment among them, and for my coat did they caſt lots. And the ſouldiers did ſuch things indeed. There ſtood by the Croſs of Ieſus, his mother and his mothers ſiſter, Mary the wife of Cleophas, and Mary Magdalene. When Ieſus therefore ſaw his mother, and the Diſciple whom he loved, ſtanding, he ſaith unto his mother. Woman, behold thy Son. Then ſaid he to the Diſciple, Behold thy mother. And from that hour the Diſciple took her for his own. After theſe things, Ieſus knowing that all things were now performed, that the Scripture might be fulfilled, he ſaith, I thirſt. So there ſtood a veſſel by full of Vineger: therefore they filled a ſpunge with Vineger, and wound it about with Hyſſop, and put it to his mouth. As ſoon as Ieſus then received the Vineger, he ſaid. It is finiſhed, and bowed his head, and gave up the ghoſt. The Jews therefore, becauſe it was the preparing of the Sabbath, that the bodies ſhould not remain upon the Croſs on the Sabbath day, (for that Sabbath day was an high day) beſought Pilate that their legs might be broken, and that they might be taken down. Then came the ſouldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Ieſus, and ſaw that he was dead already, they brake not his legs: but one of the ſouldiers with a ſpear thruſt

thruſt him into the ſide, and forthwith there came out blood and water. And he that ſaw it bare record, and his record is true: and he knoweth that he ſaith true, that yee might believe alſo. For theſe things are done, that the Scripture ſhould be fulfilled, Ye ſhall not breake a bone of him. And-again another Scripture ſaith. They ſhall look upon him whom they have pierced, After this Joſeph of Arimathea (which was a Diſciple of Jeſus, but ſecretly for feare of the Jews) beſought Pilate that he might take down the body of Jeſus. And Pilate gave him licence. He came therefore and took the body of Jeſus. And there came alſo Nicodemus (which at the beginning came to Jeſus by night) and brought of mirrhe and Aloes mingled together, about an hundred pound weight. Then took they the body of Jeſus, and wound it in linnen cloaths with the odours, as the manner of the Jews is to bury, And in the place where he was crucified, there was a garden, and in the garden a new ſepulchre, wherein was never man laid. There laid they Jeſus therefore. becauſe of the preparing of the Sabbath of the Jews, for the ſepulchre was nigh at hand.

¶ *Eaſter Even.*

The Epiſtle. 1 Peter. 3. 17.

IT is better (if the will of God be ſo) that ye ſuffer for well doing, then for evill doing, foraſmuch as Chriſt hath once ſuffered for ſins, the juſt for the unjuſt, to bring us to God, and was killed, as pertaining to the fleſh, but was quickned in the Spirit. In which Spirit he alſo went and preached to the ſpirits that were in priſon, which ſometime had been diſobedient, when the long ſuffering of God was once looked for in the dayes of Noe, while the Ark was a preparing: wherein a few, that is to ſay, eight ſouls were ſaved by the water, like as baptiſme now ſaveth us: not the putting away of the filth of the fleſh, but in that a good conſcience conſenteth to God, by the reſurrection of Jeſus Chriſt, which is on the right hand of God, and is gone into heaven, angels, powers, and mights ſubdued unto him.

The Goſpel. Matth. 27. 57.

WHen the even was come, there came a rich man of Arimathea named Joſeph, which alſo was Jeſus Diſciple: he went unto Pilate, & begged the body of Jeſus. Then Pilate commanded the body to be delivered,

And when Joſeph had taken the body, he wrapped it in a clean linnen cloth, and laid it in his new tomb, which he had hewen out even in the rock, and rolled a great ſtone to the door of the ſepulchre, and departed. And there was Mary Magdalene and the other Mary, ſitting over againſt the Sepulchre. The next day that followeth the day of preparing, the high Prieſts and Phariſees came together unto Pilate, ſaying, Sir, we remember that this deceiver ſaid, while he was yet alive, After three dayes I will riſe again. Command therefore that the Sepulchre be made ſure untill the third day, leaſt his diſciples come and ſteal him away, and ſay unto the people, He is riſen from the dead, and the laſt errour ſhall be worſe then the firſt. Pilate ſaid unto them, Ye have a watch: go your way make it as ſure as you can. So they went, and made the Sepulchre ſure with the watch-men, and ſealed the ſtone.

¶ *Eaſter day:*

At morning prayer, inſtead of the Pſalm, O come let us &c. *theſe Anthems ſhall be ſung or ſaid.*

CHriſt riſing again from the dead, now dieth not. Death from henceforth hath no power upon him. For in that he died, he died but once to put away ſin: but in that he liveth he liveth unto God. And ſo likewiſe count your ſelves dead unto ſin, but living unto God in Chriſt Jeſus our Lord.

CHriſt is riſen again, the firſt fruits of them that ſleep: for ſeeing that by man came death, and by man cometh the reſurrection of the dead. For as by Adam all men do die: ſo by Chriſt all men ſhall be reſtored to life.

The Collect.

ALmighty God which through thy onely begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life: we humbly beſeech thee, that as by thy ſpeciall grace preventing us, thou doſt put in our minds good deſires: ſo by thy continuall help, we may bring the ſame to good effect, through Jeſus Chriſt our Lord who liveth and reigneth with thee and the holy Ghoſt, now and ever.

The Epiſtle. Col. 3. 1.

IF ye be riſen again with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God

God. Set your affections on heavenly things, and not on earthly things. For ye are dead, and your life is hid with Chriſt in God. Whenſoever Chriſt (which is our life) ſhall ſhew himſelf, then ſhall ye alſo appear with him in glory. Mortifie therefore your earthly members, fornication, uncleanneſſe, unnaturall luſt, evil concupiſcence, and covetouſneſſe, which is worſhipping of idols: For which things ſake the wrath of God uſeth to come on the children of unbelief, among whom ye walked ſometime, when ye lived in them.

The Goſpel. John 20. 1.

THE firſt day of the Sabbaths came Mary Magdalene early (when it was yet dark) unto the Sepulchre, and ſaw the ſtone taken away from the grave. Then ſhe ran, and came to Simon Peter, and to the other Diſciple, whom Jeſus loved, and ſaith unto them. They have taken away the Lord out of the grave, and we cannot tell where they have laid him. Peter therefore went forth, and that other Diſciple, and came unto the Sepulchre. They ran both together, and that other Diſciple did outrun Peter, and came firſt to the Sepulchre. And when he had ſtooped down, he ſaw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, and ſaw the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by it ſelf. Then went in alſo that other Diſciple, which came firſt to the Sepulchre; and he ſaw, and beleeved: for as yet they knew not the Scripture, that he ſhould riſe again from death. Then the Diſciples went away again to their own home.

¶ *Munday in Eaſter week.*

The Collect.

ALmighty God, which through thy onely begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life: we humbly beſeech thee, that as by thy ſpeciall grace preventing us, thou doeſt put in our minds good deſires: ſo by thy continuall help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth, &c.

The Epistle. Act. 10. 14.

PEter opened his mouth, and said, Of a truth I perceive that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousness, is accepted with him. Ye know the preaching that God sent unto the children of Israel, preaching peace by Iesus Christ, which is Lord over all things. Which preaching was published throughout all Iury, (and began in Galilee, after the baptisme which Iohn preached) how God anointed Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the Devil: for God was with him. And we are witnesses of all things which he did in the land of the Iews, and at Ierusalem, whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly, not to all the people, but to us witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he commanded us to preach unto the people, and to testifie, that it is he which was ordained of God to be the judge of the quick and the dead. To him give all the Prophets witnesse, that through his Name, whosoever beleeveth in him shall receive remission of sins.

The Gospel. Luke 24. 15.

BEhold, two of his Disciples went that same day to a Town called Emmaus, which is from Ierusalem about threescore furlongs, and they talked together of all the things that had hapned. And it chanced while thy communed together and reasoned, Iesus himself drew near and went with them: But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad? And the one of them (whose name was Cleophas) answered and said unto him, Art thou onely a stranger in Ierusalem, and hast not known the things which have chanced there in these dayes? He said unto them, What things? And they said unto him, Of Iesus of Nazareth which was a Prophet, mighty in deed and word before God and all the people, and how the high Priests and our rulers delivered him to be condemned to death, and have crucified him: but we trusted that it had been he which should have redeemed Israel. And as touching all these things, to day is even the third day that they were done. Yea, and certain women also of our company made

made us aſtoniſhed, which came early unto the Sepulchre and found not his body, and came, ſaying, that they had, ſeen a viſion of Angels, which ſaid that he was alive. And certain of them which were with us, went to the Sepulchre, and found it even ſo as the women had ſaid, but him they ſaw not. And he ſaid unto them, O fools, and ſlow of heart to believe all that the Prophets have ſpoken. Ought not Chriſt to have ſuffered theſe things and to enter into his glory? And he began at Moſes and all the Prophets, and interpreted unto them in all Scriptures which were written of him. And they drew nigh unto the Town which they went unto, and he made as though he would have gone further, and they conſtrained him ſaying, Abide with us, for it draweth towards night, and the day is far paſſed. And he went in to tarry with them. And it came to paſſe, as he ſate at meat with them, he took bread, and bleſſed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vaniſhed out of their ſight. And they ſaid between themſelves. Did not our hearts burne within us, while he talked with us by the way and opened to us the Scriptures? and they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them, ſaying. The Lord hath riſen indeed and hath appeared unto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ *Tueſday in Eaſter week.*

The Collect.

ALmighty Father, which haſt given thine only Son to die for our ſins, and to riſe again for our juſtification: Grant us ſo to put away the leaven of malice and wickedneſſe, that we may alway ſerve thee in pureneſſe of living and truth, through Jeſus Chriſt our Lord.

The Epiſtle. Act. 13. 26.

YE men and brethren, children of the generation of Abraham, and whoſoever among you feareth God, to you is this word of ſalvation ſent. For the inhabiters of Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the Prophets which are read every Sabbath day, they have fulfilled them in condemning him. And when they found no cauſe of death in him, yet deſired they Pilate to kill him. And when they had fulfilled all that were written of him, they took him down from

from the tree, and put him in a Sepulchre. But God raiſed him again from death the third day, and he was ſeen many dayes of them which went with him from Galilee to Jeruſalem, which are witneſſes unto the people. And we declare unto you, how that the promiſe which was made unto the Fathers, God hath fulfilled unto their children, even unto us, in that he raiſed up Jeſus again, even as it is written in the ſecond Pſalm, Thou art my Sonne, this day have I begotten thee. As concerning that he raiſed him up from death, now no more to returne to corruption, he ſaid on this wiſe. The holy promiſes made to David, wil I give faithfully unto you. Wherefore he ſaith alſo in another place, Thou ſhalt not ſuffer thine holy One to ſee corruption. For David (after that he had in his time fulfilled the will of God) fell on ſleep, and was laid unto his fathers and ſaw corruption. But he whom God raiſed again, ſaw no corruption. Be it known unto you therefore (ye men and brethren) that through this man is preached unto you forgiveneſſe of ſins, and that by him all that believe are juſtified from all things, from which ye could not be juſtifyed by the law of Moſes. Beware therefore, leaſt that fall on you which is ſpoken of in the Prophets, Behold ye deſpiſers, and wonder and periſh ye: for I do a work in your dayes, which ye ſhall not believe, though a man declare it unto you.

The Goſpel. Luk. 24. 36.

JEſus ſtood in the midſt of his Diſciples, and ſaid unto them, Peace be unto you: It is I, fear not. But they were abaſhed and afraid, and ſuppoſed that they had ſeen a ſpirit. And he ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet that it is even I my ſelfe: handle me, and ſee: for a ſpirit hath no fleſh and bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands and his feet. And while they believed not for joy, and wondred, he ſaid unto them have you here any meat? and they offered him a piece of broiled fiſh, and of an honey-comb. And he took it and did eat before them. And he ſaid nnto them, Theſe are the words which I ſpake unto you while I was yet with you, that all muſt be fulfilled which were written of me in the Law of Moſes, and in the Prophets and in the Pſalms. Then opened he their wits, that they might underſtand the Scriptures, and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer,

ſuffer and to riſe again from death the third day, and that repentance and remiſſion of ſins ſhould be preached in his Name among all Nations, and muſt begin at Jeruſalem. And ye are witneſſes of theſe things.

¶ *The firſt Sunday after Eaſter.*

The Collect.

ALmighty God which through, &c. *As at the Communion upon Eaſter day.*

The Epiſtle. 1 John. 5.4.

ALl that is borne of God, overcometh the world. And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? This Jeſus Chriſt is he that came by water and blood: not by water onely, but by water and b'ood. And it is the ſpirit that beareth witneſs, becauſe the ſpirit is truth. For there are three which beare record in Heaven, the Father, the Word, and the holy Ghoſt: and theſe three are one. And there are three which bare record in earth, the ſpirit, and water, and blood, and theſe three are one. If we receive the witneſs of men, the witneſſe of God is greater: for this is the witneſſe of God, which he teſtified of his Son. He that believeth on the Son of God, hath the witneſſe in himſelf. He that believeth not God, hath made him a lyar, becauſe he believeth not the record that God gave of his Son. And this is the record, How that God hath given unto us eternall life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son hath not life.

The Goſpel. John 20.19.

THe ſame day at night, which was the firſt day of the ſabbaths, when the doors were ſhut (where the diſciples were aſſembled together for feare of the Jews) came Jeſus and ſtood in the middeſt and ſaid unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus unto them again, Peace be unto you. As my Father ſent me, even ſo ſend I you alſo. And when he had ſaid theſe words, he breathed on them and ſaid unto them, Receive ye the holy Ghoſt. Whoſoevers ſins ye remit, they are remitted unto them: and whoſoevers ſins ye retain, they are retained.

¶ *The*

¶ *The ſecond Sunday after Eaſter.*

The Collect.

ALmighty God, which haſt given thine onely Son to be unto us both a ſacrifice for ſin, and alſo an example of godly life, give us the grace that we may always moſt thankfully receive that his ineſtimable benefit, and alſo daily endeavour our ſelves to follow the bleſſed ſteps of his moſt holy life.

The Epiſtle. 1 Pet. 2. 19.

THis isthank-worthy, if a man for conſcience toward God endure grief, and ſuffer wrong undeſerved. For what praiſe is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye ſuffer wrong, and take it patiently, then is there thank with God: for hereunto verily were ye called. For Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps, which did no ſin, neither was there guile found in his mouth. Which when he was reviled, reviled not again, when he ſuffered, he theatned not, but committeth the vengeanee to him that judgeth righteouſly. Which his own ſelfe bare our ſins in his body on the tree, that we being delivered from ſin, ſhould live unto righteouſneſſe, by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray, but are now turned unto the Shepherd, and Biſhop of your ſouls.

The Goſpel. John 10. 11.

CHriſt ſaid, I am the good ſhepheard. A good ſhepheard giveth his life for the ſheep. An hired ſervant, and he which is not the ſhepheard (neither the ſheep are his own) ſeeth the wolfe coming, and leaveth the ſheep, and fleeth, and the wolfe catcheth and ſcattereth the ſheep The hired ſervant fleeth, becauſe he is an hired ſervant, and careth not for the ſheep: I am the good ſhepheard, and know my ſheep, and am known of mine. As my Father knoweth me, even ſo know I alſo my Father. And I give my life for the ſheep. And other ſheep I have which are not of this fold: them alſo muſt I bring, and they ſhall hear my voice, and there ſhall be one fold, and one ſhepherd.

¶ *The third Sunday after Eaſter.*

The Collect.

ALmighty God, which ſheweſt to all men that be in errour, the light of thy truth, to the intent that they may

may return into the way of righteousnesse: grant unto all them that be admitted unto the fellowship of Christs religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Iesus Christ.

The Epistle. 1 Pet. 2. 11.

DEarly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which fight against the soul, and see that ye have honest conversation among the Gentiles, that whereas they back-bite you as evill doers, they may see your good works, and praise God in the day of visitation. Submit your selves therefore every man for the Lords sake, whether it be unto the King, as unto the chief head, either unto rulers, as unto them that are sent of him for the punishment of evill doers, but for the land of them that do well. For so is the will of God, that with well doing ye may stop the mouths of foolish and ignorant men, as free, and not as having the liberty for a cloak of maliciousnesse, but even as the servants of God. Honour all men: love brotherly fellowship: fear God: honour the King.

The Gospel. John 16, 16.

IEsus said unto his Disciples, After a while ye shall not see me, and again after a while ye shall see me, for I go to the Father. Then said some of his Disciples between themselves, What is this that he saith unto us, After a while ye shall not see me, and again, after a while ye shall see me, and that I go to the Father? They said therefore, What is this that he saith, After a while? We cannot tell what he saith. Iesus perceived that they would ask him, and said unto them, Ye enquire of this between your selves, because I said, After a while ye shall not see me, and again, after a while ye shall see me. Verily, verily I say unto you, Ye shall weep and lament, but contrariwise, the world shall rejoyce: ye shall sorrow, but your sorrow shall be turned into joy. A woman when she travelleth, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your hearts shall rejoyce, and your joy shall no man take from you.

¶ Th

¶ *The fourth Sunday after Easter.*

The Collect.

ALmighty God which doſt make the minds of all faithfull men to be of one will, grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe, that among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, whereas true joyes are to be found, through Chriſt our Lord.

The Epiſtle. James 1. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſſe, neither ſhadow of change. Of his own will begat he us with the word of truth, that we ſhould be the firſt fruits of his creatures. Wherefore, dear brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthineſſe, and ſuperfluity of malicioufneſſe, and receive with meekneſſe the word that is grafted in you, which is able to ſave your ſouls.

The Goſpel. John 16. 5.

IEſus ſaid unto his Diſciples, Now go I my way to him that ſent me, and none of you asketh me whither I go: but becauſe I have ſaid ſuch things unto you, your hearts are full of ſorrow. Nevertheleſſe, I tell you the truth, Is it expedient for you that I go away. For if I go not away, that Comforter will not come unto you; but if I depart, I will ſend him unto you. And when he is come, he will rebuke the world of ſin, and of righteouſneſſe, and of judgement. Of ſinne, becauſe they believe not on me: Of righteouſneſſe, becauſe I go to my Father, and ye ſhall ſee me no more: Of judgement, becauſe the prince of this world is judged already. I have yet many things to ſay unto you, but ye cannot bear them away now. Howbeit, when he is come (which is the Spirit of truth) he will lead you into all truth: he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you things to come. He ſhall glorifie me: for he ſhall receive of mine, and ſhall ſhew unto you. All things that the Father hath, are mine: therefore ſaid I unto you, That he ſhall take of mine, and ſhew unto you.

¶ *The*

¶ *The fifth Sunday after Easter.*

The Collect.

LOrd, from whom all good things do come, grant us thy humble servants that by thy holy inspiration we may think those things that be good, and by thy mercifull guiding may performe the same, through our Lord Jesus Christ.

The Epistle. James 1. 22.

SEe that ye be doers of the word and not hearers only, deceiving your own selves. For if any man hear the word and declare not the same by his works, he is like unto a man beholding his bodily face in a glasse: for as soon as he hath looked on himself, he goeth his way and forgetteth immediately what his fashion was. But who so looketh in the perfect law of liberty and continueth therein, (if he be not a forgetfull hearer, but a doer of the work) the same shall be happy in his deed. If any man among you seem to be devout, and refraineth not his tongue, but deceiveth his own heart, this mans devotion is vain, Pure devotion and undefiled before God the father, is this, To visit the fatherlesse and widows in their adversity and to keep himselfe unspotted of the world.

The Gospel. John 16. 23.

VErily, verily I say unto you, Whatsoever ye ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name. Ask and ye shall receive that your joy may be full. These things have I spoked unto you by proverbs. The time will come when I shall no more speak unto you by proverbs, but I shall shew you plainly from my Father. At that day shall ye ask in my name, and I say not unto you, that I will speak unto my Father for you, for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I went out from the Father, and came into the world. Again, I leave the world, and go to the Father. His disciples said unto him. Lo, now thou talkest plainly, and speakest no proverb. Now are we sure, that thou knowest all things, and needest not that any man should aske thee any question, therefore believe we that thou camest from God. Jesus answered them. Now ye do believe: behold the hour draweth nigh, and is already come, that ye shall be scattered every man to his own, and shall leave me alone: and yet am I not alone, for the Father is with me.

These

Theſe words have I ſpoken unto you, that in me ye might have peace, for in the world ſhall ye have tribulation: But be of good cheer I have overcome the world.

¶ *The Aſcenſion day.*

The Collect.

GRant we beſeech thee, Almighty God, that like as we do believe thy onely begotten ſon our Lord to have aſcended into the heavens: ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and raigneth with thee, and the holy Ghoſt, one God, world without end. Amen.

The Epiſtle. Act. 1. 1.

IN the former Treatiſe (dear Theophilus) we have ſpoken of all that Jeſus began to do and teach, untill the day in which he was taken up, after that he through the holy Ghoſt had given commandement unto the Apoſtles whom he had choſen, to whom alſo he ſhewed himſelf alive after his paſſion (and that by many tokens) appearing unto them forty days, and ſpeaking of the Kingdom of God, and gathered them together, and commanded them that they ſhould not depart from Jeruſalem, but to wait for the promiſe of the Father, whereof (ſaith he) ye have heard of me. For John truly baptized with water, but ye ſhall be baptized with the holy Ghoſt, after theſe few days. When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time reſtore again the Kingdome of Iſrael? and he ſaid unto them. It is not for you to know the times or the ſeaſons which the Father hath put in his own power, but ye ſhall receive power after the holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me, not only in Jeruſalem, but alſo in all Jury, and in Samaria, and even unto the worlds end. And when he had ſpoken theſe things, while they beheld he was taken up on high, and a cloud received him up out of their ſight. And while they looked ſteadfaſtly up toward heaven as he went, behold two men ſtood by them in white apparel, which alſo ſaid, Ye men of Gallilee, why ſtand ye gazing up into Heaven? this ſame Jeſus which is taken up from you into heaven, ſhall ſo come even as ye have ſeen him go into heaven.

The Goſpel, Mark. 16. 14.

JEſus appeared unto the eleven, as they ſate at meat, and caſt in their teeth their unbelief and hardneſs of heart.

becauſe

becauſe they beleeved not them which had ſeen that he was riſen again from the dead. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to all creatures: He that beleeveth and is baptized ſhall be ſaved: but he that beleeveth not ſhall be damned. And theſe tokens ſhall follow them that beleeve: In my Name they ſhall caſt out Devils, they ſhall ſpeak with new tongues, they ſhall drive away ſerpents, and if they drink any deadly thing, it ſhall not hurt them, they ſhall lay their hands on the ſick, and they ſhall recover. So when the Lord had ſpoken unto them, he was received into heaven, and is on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with miracles following.

¶ *Sunday after Aſcenſion day*

The Collect.

O God the King of glory, which haſt exalted thine only Son Ieſus Chriſt, with great triumph unto thy Kingdome in heaven: we beſeech thee leave us not comfortleſſe, but ſend to us thine holy Ghoſt to comfort us, and exalt us to the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth, &c.

The Epiſtle. 1 Peter 4. 7.

THE end of all things is at hand. Be ye therefore ſober and watch unto prayer: but above all things have fervent love among your ſelves: for love ſhall cover the multitude of ſins. Be ye harbourous one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good Miniſters of the manifold graces of God. If any man ſpeak, let him talk as the words of God. If any man miniſter, let him do it as of the ability which God miniſtreth to him, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel. Iohn 15. 26.

WHen the Comforter is come, whom I will ſend unto you from the Father (even the Spirit of truth which proceedeth of the Father) he ſhall teſtifie of me, and ye ſhall bear witneſs alſo becauſe ye have been with me from the beginning. Theſe things have I ſaid unto you becauſe ye ſhould not be offended. They ſhall excommunicate you, yea, the time ſhall come, that whoſoever

ever killeth you, will think that he doth God ſervice. And ſuch things will they do unto you becauſe they have not know the Father, neither yet me. But theſe things have I told you, that when the time is come, ye may remember then that I told you.

¶ *Whitſunday.*

The Collect.

GOD which as upon this day haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirit: Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Ieſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit one God, world without end. Amen.

The Epiſtle. Acts 2. 1.

WHen the fifty dayes were come to an end, they were all with one accord together in one place, and ſuddenly there came a ſound from heaven, as it had been the coming of a mighty wind, and it filled all the houſe where they ſate. And there appeared unto them cloven tongues, like as they had been of fire, and it ſate upon each of them and they were all filled with the holy Ghoſt, and began to ſpeak with other tongues, even as the ſame Spirit gave them utterance. Then were dwelling at Ieruſalem Iews, devout men, out of every Nation of them that are under heaven. When this was noiſed about, the multitude came together and were aſtonied, becauſe that every man heard them ſpeak with his own language. They wondred all, and marvelled, ſaying among themſelves, Behold, are not all theſe which ſpeak of Galilee? And how hear we every man his own tongue wherein we were born? Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia, and of Jury, and of Cappadocia, of Pontus, and Aſia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beſide Cyrene, and ſtrangers of Rome, Iews and Proſelites, Creets, and Arabians, we have heard them ſpeak in our own tongues the great works of God.

The Goſpel. Iohn 14. 15.

IEſus ſaid unto his Diſciples, If ye love me, keep my commandments, and I will pray the Father, and he ſhall give

give you another Comforter, that he may abide with you for ever, even the Spirit of truth whom the world cannot receive, becauſe the world ſeeth him not, neither knoweth him. But ye know him, for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſſe, but will come to you. Yet a little while, and the world ſeeth me no more, but ye ſee me: For I live, and ye ſhall live. That day ſhall ye know that I am in my Father, and you in me, and I in you. He that hath my Commandments, and keepeth them, the ſame is he that loveth me, and he that loveth me, ſhall be loved of my Father, and I will love him, and will ſhew mine own ſelf unto him. Iudas ſaith unto him, (not Iudas Iſcariot) Lord: what is done, that thou wilt ſhew thy ſelf unto us, and not unto the world? Ieſus anſwered and ſaid unto him, If a man love me, he will keep may ſayings, and my Father will love him, and we will come unto him, and dwell with him. He that loveth me not, keepeth not my ſayings. And the word which ye hear is not mine, but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you: but the Comforter which is the holy Ghoſt, whom my Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be grieved, neither fear. Ye have heard how I ſaid unto you, I go, and come again unto you. If ye loved me, ye would verily rejoyce, becauſe I ſaid, I go unto the Father: for the Father is greater then I. And now have I ſhewed you before it come, that when it is come to paſſe ye might beleeve. Hereafter will I not talk many words unto you: for the Prince of this world cometh, and hath nought in me, but that the world may know that I love the Father. And as the Father gave me commandment even ſo do I.

¶ *Munday in Whitſun-week.*

The Collect.

GOD, which as upon this day haſt taught the hearts, &c. *as upon Whitſunday.*

The Epiſtle. Acts 10. 34.

THen Peter opened his mouth, and ſaid, Of a truth I perceive that there is no reſpect of perſons with God:

God: but in all people, he that feareth him, and worketh righteouſneſs is accepted with him. Ye know the preaching that God ſent unto the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord over all things. Which preaching was publiſhed thorowout all Jury, and began in Galilee, after the baptiſme which Iohn preached, how God anointed Ieſus of Nazareth with the Holy Ghoſt, and with power. Which Ieſus went about doing good, and healing all that where oppreſſed of the devill: for God was with him. And we are witneſſes of all things which he did in the land of the Jewes, and at Ieruſalem: whom they ſlew, and hanged on a tree: him God raiſed up the third day, and ſhewed him openly, not unto all the people, but to us witneſſes (choſen before of God for the ſame intent) which did eat and drink with him after he aroſe from death. And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the Judge of the quick and dead. To him give all the Prophets witneſſe, that through his Name, whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the preaching. And they of the circumciſion which believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of the holy Ghoſt: For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The Goſpel. Iohn 3. 16.

SO God loved the world, that he gave his onely begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned. But he that believeth not is condemned already, becauſe he hath not believed in the Name of the onely begotten Son of God. And this is the condemnation, that Light is come into the world, and men loved darkneſſe more then light, becauſe their deeds were evill. For every one that doth evill, hateth the light, neither cometh to the light, leaſt his deeds ſhould be reproved.

But

But he that doth the truth, cometh to the light, that his deeds may be known, how that they are wrought in God.

¶ *Tueſday in Whitſun week.*

The Collect.

God which as &c. *as upon Whitſunday.*

The Epiſtle. Acts. 8. 14.

WHen the Apoſtles which were at Jeruſalem, heard ſay that Samaria had received the word of God, they ſent unto them Peter and John: which when they were come down, prayed for them that they might receive the holy Ghoſt. For as yet he was come on none of them, but they were baptized only in the Name of Chriſt Jeſus. Then laid they their hands on them, and they received the holy Ghoſt.

The Goſpell. Joh. 10. 1.

VErily, verily I ſay unto you, He that entreth not in by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a murderer, But he that entreth in by the door, is the ſhepherd of the ſheep: To him the porter openeth, and the ſheep hear his voice, and he calleth his own ſheep by name, and leadeth them out. And when he hath ſent forth his own ſheep he goeth before them, and the ſheep follow him, for they know his voice. A ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers. This proverb ſpake Jeſus unto them, but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily, verily I ſay unto you, I am the door of the ſheep. All, even as many as came before me, are thieves and murtherers, but the ſheep did not hear them. I am the door, by me if any man enter in, he ſhall be ſafe, and ſhall go in and out, and finde paſture. A thief cometh not but for to ſteal, kill, and deſtroy. I am come that they might have life, and that they might have it more abundantly.

¶ *Trinity Sunday.*

The Collect.

ALmighty and everlaſting God, which haſt given unto us thy ſervants grace, by the profeſſion of a true faith, to acknowledge the glory of the eternall Trinity, and in the power of thy divine, Majeſty, to worſhip the unity; we

we beſeech thee that through the ſtedfaſtneſſe of this faith, we may evermore be defended from all adverſity, which liveſt and reigneſt one God, world without end. Amen.

The Epiſtle. Rev. 4. 1.

AFter this I looked, and behold, a door was open in heaven, and the firſt voice which I heard was as it were of a trumpet talking with me, which ſaid, Come up hither and I will ſhew thee things which muſt be fulfilled hereafter. And immediately I was in the Spirit, and behold a ſeat was ſet in heaven, and one ſate on the ſeat. And he that ſate, was to look upon like unto a Jaſper ſtone, and a Sardine ſtone. And there was a Rainbow about the ſeat, in ſight like unto an Emerauld. And about the ſeat were four and twenty ſeats and upon the ſeats four and twenty elders ſitting cloathed in white rayment, and had on their heads crowns of Gold. And out of the ſeat proceeded lightnings and thundering, and voyces. And there were ſeven lamps of fire burning before the ſeat, which are the ſeven ſpirits of God, and before the ſeat there was a ſea of glaſs like unto Chryſtal, and in the midſt of the ſeat and round about the ſeat, were four beaſts full of eyes before and behind. And the firſt beaſt was like a Lion, and the ſecond beaſt like a Calf, and the third beaſt had a face like a Man, and the fourth beaſt was like a flying Eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within. And they did not reſt day, neither night, ſaying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when thoſe beaſts gave glory, and honour, and thanks to him that ſate on the throne (which liveth for ever and ever) the four and twenty Elders fell down before him that ſate on the throne, and worſhipped him that liveth for ever, and caſt their crowns before the Throne, ſaying, Thou art worthy, O Lord our God to receive glory, and honour, and power, for thou haſt created all things, and for thy wills ſake they are and were created.

The Goſpel. John 3. 1.

THere was a man of the Phariſees named Nicodemus a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God. For no man could do ſuch miracles as thou doſt, except God were with him. Jeſus anſwered, and ſaid unto him, Verily, verily I ſay unto thee,

Except

Except a man be borne from above, he cannot ſee the kingdome of God. Nicodemus ſaid unto him, How can a man be born when he is old? can he enter into his mothers womb and be born again? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdome of God. That which is borne of the fleſh, is fleſh: and that which is born of the ſpirit, is ſpirit. Marvell not then that I ſaid unto thee, You muſt be borne from above. The wind bloweth where it liſteth and thou heareſt the ſound thereof, but thou canſt not tell whence it cometh, nor whither it goeth: So is every one that is born of the Spirit. Nicodemus anſwered, and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter in Iſrael and knoweſt not theſe things? Verily, verily I ſay unto thee, We ſpeak that we know, and teſtifie that we have ſeen, and ye receive not our witneſſe. If I have told you earthly things, and ye believe not, how ſhall ye believe if I tell you heavenly things? And no man aſcendeth up to Heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moſes lift up the ſerpent in the wilderneſſe, even ſo muſt the Son of man be lift up, that whoſoever believeth in him, periſh not, but have everlaſting life.

¶ *The firſt Sunday after Trinity.*

The Collect.

GOd the ſtrength of all them that truſt in thee, mercifully accept our prayers, and becauſe the weakneſſe of our mortall nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy Commandements, we may pleaſe thee both in will and deed, through Jeſus Chriſt our Lord.

The Epiſtle. 1 John 4, 7.

DEarly beloved, let us love one another, for love cometh of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this appeareth the love of God to us-ward, becauſe that God ſent his onely begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the agreement for our ſins, Dearly beloved if God ſo loved us, we ought alſo one to love another. No man hath ſeen God at any time. If we

love one another, God dwelleth in us, and his love is perfect in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit: and we have seen and do testifie, that the Father sent the Son to be the Saviour of the world. Whosoever confesseth that Jesus is the Son of God, in him dwelleth God, and he in God. And we have known and believed the love that God hath to us. God is love. And he that dwelleth in love, dwelleth in God, and God in him. Herein is the love perfect in us, that we should trust in the day of judgment: for as he is, even so are we in this world. There is no fear in love, but perfect love casteth out fear: for fear hath painfulnesse. He that feareth is not perfect in love. We love him for he loved us first. If any man say, I love God and yet hateth his brother, he is a lyar. For how can he that loveth not his brother whom he hath seen, love God whom he hath not seen? And this Commandement have we of him, that he which loveth God, should love his brother also.

The Gospel. Luke. 16. 19.

THere was a certain rich man, which was cloathed in purple and fine white, and fared deliciously every day. And there was a certain beggar named Lazarus, which lay at his gate full of sores desiring to be refreshed with the crums which fell from the rich mans board, and no man gave unto him: the dogs came also and licked his sores. And it fortuned that the beggar dyed, and was carryed by the Angels into Abrahams bosome. The rich man also dyed and was buried. And being in hell in torments he lift up his eyes and saw Abraham afar off, and Lazarus in his bosome and he cryed, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said Son, remember that thou in thy life time receivedst thy pleasure, and contrariwise, Lazarus received pain: but now he is comforted and thou art punished. Beyond all this, between us and you there is a great space set so that they which would go from hence to you cannot, neither may any come from thence to us. Then he said, I pray thee therefore father send him to my fathers house (for I have five brethren) for to warn them, least they come also into this place of torment. Abraham said unto him they have Moses and the Prophets, let them hear them

them. And he ſaid, Nay, father Abraham, but if one come unto them from the dead, they will repent. He ſaid unto him, If they hear not Moſes and the Prophets, neither will they beleeve, though one riſe from death again.

¶ *The ſecond Sunday after Trinity.*

The Collect.

LOrd, make us to have a perpetuall fear, and love of thy holy Name, for thou never faileſt to help and govern them whom thou doeſt bring up in thy ſtedfaſt love. Grant this, heavenly Father, for Ieſus Chriſts ſake. Amen.

The Epiſtle. 1 Iohn 3. 13.

MArvell not, my brethren, though the world hate you. We know that we are tranſlated from death unto life, becauſe we love the brethren. He that loveth not his brother, abideth in death. Whoſoever hateth his brother, is a man-ſlayer, And ye know that no man-ſlayer hath eternal life abiding in him. Hereby perceive we the love of God, becauſe he gave his life for us, and we ought to give our lives for the brethren. But whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? My babes, let us not love in word, neither in tongue, but in deed, and verity. Hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Dearly beloved, if our heart condemn us not, then have we truſt to Godward, and whatſoever we ask, we receive of him, becauſe we keep his Commandments, and do thoſe things which are pleaſant in his ſight. And this is his Commandment, that we beleeve on the Name of his Son Ieſus Chriſt, and love one another, as he gave commandment. And he that keepeth his Commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by the Spirit which he hath given us.

The Goſpel. Luke 14. 16.

A Certain man ordained a great ſupper, and bade many, and ſent his ſervant at ſupper time to ſay to them that were bidden, Come, for all things are now ready, And they all at once began to make excuſe. The firſt ſaid unto him, I have bought a Farm, and I muſt needs go

go and ſee it, I pray thee have me excuſed. And another ſaid, I have bought five yoke of Oxen, and I go to prove them, I pray thee have me excuſed. And another ſaid I have married a wife, and therefore I cannot come. And the ſervant returned, and brought his Maſter word again thereof. Then was the good man of the houſe diſpleaſed, and ſaid to his ſervant. Go out quickly into the ſtreets and quarters of the City, and bring in hither the poor and feeble, and the halt, and blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto his ſervant, Go out into the high wayes and hedges, and compell them to come in, that my houſe may be filled. For I ſay unto you, that none of theſe men which were bidden, ſhall taſte of my ſupper.

¶ *The third Sunday after Trinity.*

The Collect.

LOrd, we beſeech thee mercifully to hear us, and unto whom thou haſt given an hearty deſire to pray, grant that by thy mighty aid we may be defended, through Jeſus Chriſt our Lord.

The Epiſtle. 1 Pet. 5. 5.

SUbmit your ſelves every man one to another, knit your ſelves together in lowlineſs of mind: For God reſiſteth the proud, and giveth grace to the humble. Submit your ſelves therefore under the mighty hand of God, that he may exalt you when the time is come. Caſt all your care upon him, for he careth for you. Be ſober, and watch: for your adverſary the Devill, as a roaring Lion, walketh about, ſeeking whom he may devour: whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are appointed unto your brethren that are in the world. But the God of all grace, which hath called us unto his eternall glory by Chriſt Jeſus, ſhall his own ſelf (after that ye have ſuffered a little affliction) make you perfect, ſettle, ſtrengthen and ſtabliſh you. To him be glory, and dominion for ever and ever. Amen.

The Goſpel. Luke 15. 1.

THen reſorted unto him all the Publicanes and ſinners for to hear him. And the Phariſees and Scribes murmured, ſaying, He receiveth ſinners, and eateth with them. But he put forth this parable unto them, ſaying,

ing, What man among you, having an hundred ſheep (if he loſe one of them) doth not leave ninety and nine in the wilderneſſe, and goeth after that which is loſt, untill he find it? And when he hath found it, he layeth it on his ſhoulders with joy, and as ſoon as he cometh home, he calleth together his lovers and neighbours, ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more then over ninety and nine juſt perſons, which need no repentance. Either what woman, having ten groats (if ſhe looſe one) doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her lovers and her neighbours together, ſaying, Rejoyce with me, for I have found the groat which I loſt. Likewiſe, I ſay unto you, ſhall there be joy in the preſence of the Angels of God, over one ſinner that repenteth.

¶ *The fourth Sunday after Trinity.*

The Collect.

GOD the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy: increaſe and multiply upon us thy mercy, that thou being our Ruler and guide, we may ſo paſſe through things temporall, that we finally looſe not the things eternall: Grant this, heavenly Father, for Jeſus Chriſts ſake our Lord.

The Epiſtle. Rom. 8. 18.

I Suppoſe that the afflictions of this life are not worthy of the glory which ſhall be ſhewed upon us. For the fervent deſire of the creature abideth, looking when the ſons of God ſhall appear, becauſe the creature is ſubdued to vanity againſt the will thereof, but for his will which hath ſubdued the ſame in hope. For the ſame creature ſhall be delivered from the bondage of corruption, into the glorious liberty of the ſons of God. For we know that every creature groaneth with us alſo, and travelleth in pain, even unto this time: not onely it, but we alſo which have the firſt fruits of the Spirit, mourn in our ſelves alſo, and wait for the adoption of the children of God, even the deliverance of our bodies.

The Goſpel. Luke 6. 36.

BE ye mercifull as your Father alſo is mercifull. Judge not, and ye ſhall not be judged. Condemn not, and ye

ſhall not be condemned. Forgive, and ye ſhall be forgiven. Give, and it ſhall be given unto you, good meaſure, and preſſed down, and ſhaken together, and running over, ſhall men give into your boſoms. For with the ſame meaſure that you mete withall, ſhall other men mete to you again. And he put forth a ſimilitude unto them, Can the blind lead the blind? Do they not both fall into the ditch? The Diſciple is not above his Maſter. Every man ſhall be perfect, even as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou ſeeſt not the beam that is in thine own eye? Firſt, thou hypocrite, caſt out the beam out of thine own eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye,

¶ *The fifth Sunday after Trinity.*

The Collect.

GRant Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Congregation may joyfully ſerve thee in all godly quietneſs, through Ieſus Chriſt our Lord.

The Epiſtle. 1 Peter 3. 8.

BE ye all of one mind, and of one heart, love as brethren; be pitifull, be courteous, meek, not rendering evil for evil, or rebuke for rebuke: but contrariwiſe bleſs, knowing that ye are thereunto called, even that ye ſhould be heirs of the bleſſing, For he that doth long after life, and loveth to ſee good dayes, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good, let him ſeek peace and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers. Again, the face of the Lord is over them that do evil. Moreover, who is he that will harm you, if ye follow that which is good? Yea, happy are ye if any trouble happen unto you for righteouſneſſe ſake. Be not ye afraid for any terrour of them, neither be ye troubled: but ſanctifie the Lord God in your hearts.

The Goſpel. Luke 5. 1.

IT came to paſſe that when the people preſſed upon him, to hear the Word of God, he ſtood by the lake of Genezareth, and ſaw two ſhips ſtand by the lakes ſide,

ſide, but the fiſhermen were gon out of them, and were waſhing their nets. And he entred into one of the ſhips (which pertained to Simon) and prayed him that he would thruſt out a little from the Land. And he ſate down and taught the people out of the ſhip. When he had left ſpeaking, he ſaid unto Simon, Lanch out into the deep, and let ſlip your nets to make a draught. And Simon anſwered, and ſaid unto him, Maſter, we have laboured all night, and have taken nothing: Nevertheleſſe at thy commandement. I will looſe forth the net. And when they had ſo done they encloſed a great multitude of fiſhes. But their net brake, and they beckned to their fellows, which were in the other ſhip, that they ſhould come and help them. And they came and filled both ſhips, that they ſunk again. When Simon Peter ſaw this, he fell down at Jeſus knees, ſaying, Lord, go from me, for I am a ſinfull man. For he was aſtonied and all that were with him, at the draught of Fiſhes which they had taken: and ſo was alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Feare not, From henceforth thou ſhalt catch men. And they brought their ſhips to land and forſook all and followed him

¶ *The ſixth Sunday after Trinity.*

The Collect.

GOd which haſt prepared for them that love thee, ſuch good things as paſs mans underſtanding: pour into our hearts ſuch love towards thee, that we loving thee in all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord.

The Epiſtle. Rom. 6. 3.

KNow ye not, that all we which are baptized in Ieſus Chriſt, are baptized to die with him? we are buried then with him by baptiſme for to die, that likewiſe as Chriſt was raiſed from death by the glory of the Father, even ſo we alſo ſhould walk in a new life. For if we be grafted in death like unto him, even ſo ſhall we be partakers of his holy reſurrection: knowing this that our old man is crucified with him alſo, that the body of ſin might utterly be deſtroyed, that henceforth we ſhould not be ſervants unto ſin. For he that is dead is juſtified from ſin. Wherefore if we be dead with Chriſt, we believe that we ſhall alſo live with him: knowing that Chriſt being raiſed from death, dieth no more, death hath no more

power

power over him. For as touchiug that he dyed, he died concerning ſin once: and as touching that he liveth, he liveth unto God. Likewiſe conſider ye alſo that ye are dead as touching ſin, but are alive unto God, through Jeſus Chriſt our Lord.

The Goſpel. Math. 5.20.

JEſus ſaid unto his Diſciples, Except your righteouſneſs exceed the righteouſneſſe of the Scribes and Phariſees, ye cannot enter into the Kingdome of heaven. Ye have heard that it was ſaid unto them of old time. Thou ſhalt not kill: whoſoever killeth ſhall be in danger of judgement. But I ſay unto you whoſoever is angry with his brother unadviſedly, ſhall be in danger of judgement. And whoſoever ſaith unto his brother, Racha, ſhall be in danger of a Councel. But whoſoever ſaith, Thou fool, ſhall be in danger of hell fire. Therefore, if thou offereſt thy gift at the altar, and there remembereſt that thy brother has ought againſt thee, leave there thine offering before the altar, and go thy way firſt, and be reconciled to thy brother, and then come, and offer thy gift. Agree with thine adverſary quickly, whiles thou art in the way with him, leaſt at any time the adverſary deliver thee to the Judge, and the Judge deliver thee to the miniſter, and then thou be caſt into priſon. Verily I ſay unto thee, Thou ſhalt not come out thence till thou haſt paid the utmoſt farthing.

¶ *The ſeventh Sunday after Trinity.*

The Collect.

LOrd of all power and might, which art the Author and giver of all good things: graft in our hearts the love of thy Name, increaſe in us true Religion, nouriſh us with all goodneſſe, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord.

The Epiſtle. Rom. 6.19.

I Speak groſly becauſe of the infirmity of our fleſh. As ye have given your members ſervants unto uncleanneſs, and to iniquity (from one iniquity to another) even ſo now give your members ſervants unto righteouſneſs, that ye may be ſanctified. For when ye were ſervants of ſin, ye were void of righteouſneſs. What fruit had ye then in thoſe things whereof ye are now aſhamed? For the end of thoſe things is death. But now are ye delivered from ſin, and made the ſervants of God, and

and have your fruit to be ſanctified, and the end everlaſting life. For the reward of ſin is death, but eternall life is the gift of God, through Ieſus Chriſt our Lord.

The Goſpel. Mark 8. 1.

IN thoſe dayes, when there was a very great company, and had nothing to eat, Jeſus called his diſciples unto him, and ſaid unto them, I have compaſſion on the people, becauſe they have been now with me three dayes, and have nothing to eat, and if I ſend them away faſting to their own houſes, they ſhall faint by the way: for divers of them came from far. And his diſciples anſwered him, Where ſhould a man have bread here in the wilderneſſe to ſatisfie theſe? And he asked them, How many loaves have ye? They ſaid, Seven. And he commanded the people to ſit down on the ground. And he took the ſeven loaves, and when he had given thanks, he brake and gave to his diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmall fiſhes: And when he had bleſſed, he commanded them alſo to be ſet before them. And they did eat, and were ſufficed. And they took up of the broken meat that was left, ſeven baskets full. And they that did eat, were about four thouſand. And he ſent them away.

¶ *The eight Sunday after Trinity.*

The Collect.

GOd whoſe providence is never deceived, we humbly beſeech thee, that thou wilt put away from us all hurtfull things, and give thoſe things which be profitable for us, through Ieſus Chriſt our Lord.

The Epiſtle. Rom. 8. 12.

BRethren, we are debtors not to the fleſh, to live after the fleſh: for if ye live after the fleſh, ye ſhall dye: But if ye through the ſpirit do mortifie the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God. For ye have not received the ſpirit of bondage to fear any more: but ye have received the Spirit of adoption, whereby we cry, *Abba*, Father. The ſame Spirit certifieth our ſpirit, that we are the ſons of God. If we be ſons, then are we alſo heirs, the heirs (I mean) of God, and heirs annexed with Chriſt; if ſo be that we ſuffer with him, that we may alſo be glorified together with him.

The Goſpel. Math. 7. 15.

BEware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves: ye ſhall know them by their fruits. Do men gather grapes of thorns? or figs of thiſtles? Even ſo every good tree bringeth forth good fruits: but a corrupt tree bringeth forth evill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Every tree that bringeth not forth good fruit, is hewen down, and caſt into the fire. Wherefore by their fruit ye ſhall know them. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdome of heaven: but he that doth the will of my Father which is in heaven, he ſhall enter into the kingdome of heaven.

¶ *The ninth Sunday after Trinity.*

The Collect.

GRant to us, Lord, we beſeech thee, the Spirit to thinke and do alwayes ſuch things as be rightfull, that we which cannot be without thee, may by thee be able to live according to thy will, through Ieſus Chriſt our Lord.

The Epiſtle. 1 Cor. 10. 1.

BRethren, I would not that ye ſhould be ignorant, how that our fathers were all under the cloud, and all paſſed thorow the ſea, and were all baptized under Moſes in the cloud, and in the ſea, and did all eat of one ſpirituall meat, and did all drink of one ſpirituall drink: and they drank of the ſpirituall rock that followed them, which rock was Chriſt. But in many of them had God no delight: for they were overthrown in the wilderneſſe. Theſe are enſamples to us, that we ſhould not luſt after evill things as they luſted: and that we ſhould not be worſhippers of images, as were ſome of them, according as it is written: The people ſate down to eat and drink, and roſe up to play. Neither let us be defiled with fornication, as ſome of them were defiled with fornication, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them tempted, and were deſtroyed of ſerpents. Neither murmur ye, as ſome of them murmured, and were deſtroyed of the deſtroyer. All theſe things happened unto them for enſamples: but are written to put us in remembrance, whom the ends of the world are come upon. Wherefore let him that thinketh he ſtandeth, take heed

heed leaſt he fall. There hath no other temptation taken you but ſuch as followeth the nature of man. But God is faithfull, which ſhall not ſuffer you to be tempted above your ſtrength, but ſhall in the midſt of temptation make a way, that ye may be able to bear it.

The Goſpel. Luk. 16. 1.

JEſus ſaid unto his Diſciples. There was a certain rich man that had a ſteward, and the ſame was accuſed unto him that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give accounts of thy ſtewardſhip, for thou maiſt be no longer ſteward, The ſteward ſaid within himſelf, What ſhall I do? for my maſter taketh away from me the ſtewardſhip. I cannot dig, and to beg I am aſhamed. I wote what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So when he had called all his maſters debtors together, he ſaid unto the firſt, How much oweſt thou unto my maſter? and he ſaid, An hundred tuns of oyl. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, How much oweſt thou? and he ſaid, An hundred quarters of wheat. He ſaid unto him, Take thy bill, and write fourſcore. And the Lord commended the unjuſt ſteward, becauſe he had done wiſely, For the children of this world, are in their generation wiſer then the children of light. And I ſay unto you, Make you friends of the unrighteous Mammon, that when ye ſhall have need, they may receive you into everlaſting habitations.

¶ *The tenth Sunday after Trinity*

The Collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble ſervants: and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord.

The Epiſtle. 1 Cor. 12. 1.

COncerning ſpirituall things brethren, I would not have you ignorant. Ye know that ye were Gentiles, and went your wayes unto dumb images, even as ye were led, Wherefore I declare unto you, that no man ſpeaking by the ſpirit of God defieth Jeſus. Alſo, no man can ſay that Jeſus is the Lord but by the holy Ghoſt. There are diverſities of gifts, yet but one Spirit. And there are differences of adminiſtrations, and yet but one Lord.

Lord. And there are divers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is given to every man to edefie withall. For to one is given through the Spirit the utterance of wiſdome, to another is given the utterance of knowledge by the ſame ſpirit, to another is given faith by the ſame Spirit, to another the gift of healing by the ſame Spirit, to another power to doe miracles, to another to propheſie, to another judgement to diſcern ſpirits, to another divers tongues, to another the interpretation of tongues: in all theſe worketh the ſelfe ſame ſpirit, dividing to every man a ſeverall gift, even as he will.

The Goſpel. Luke 19. 41.

AND when he was come neer to Jeruſalem, he beheld the Citie, and wept on it, ſaying, If thou hadſt known thoſe things that belong unto thy peace, even in this thy day, thou wouldſt take heed: but now are they hid from thine eyes For the days ſhall come unto thee that thine enemies ſhall caſt a bank about thee, and compaſſe thee round, and keep thee in on every ſide, and make thee even with the ground, and thy children which are in thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou knoweſt not the time of thy viſitation. And he went into the temple and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

¶ *The eleventh Sunday after Trinity.*

The Collect.

GOd which declareſt thy almighty power moſt chiefly in ſhewing mercy and pity: give unto us abundantly thy grace, that we running to thy promiſes, may be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord.

The Epiſtle. 1 Cor. 15. 1.

BRethren as pertaining to the Goſpel which I preached unto you, which ye have alſo accepted, and in the which ye continue, by the which alſo ye are ſaved: I do you to wit, after what manner I preached unto you, if ye keep it, except ye have believed in vain. For firſt of all I delivered unto you that which I received, how that Chriſt died for our ſins, agreeing to the Scriptures

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and that he was buried, and that he roſe againe the third day according to the Scriptures, and that he was ſeen of Cephas then of the twelve: after that he was ſeen of more then five hundred brethren at once, of which many remain unto this day, and many are fallen aſleep. After that appeared he to James, then to all the Apoſtles, and laſt of all he was ſeen of me, as of one that was borne out of due time: for I am the leaſt of the Apoſtles which am not worthy to be called an Apoſtle, becauſe I have perſecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vain. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore whether it were I, or they, ſo we preached, and ſo ye have believed.

The Goſpel. Luke 18.9.

CHriſt told this parable unto certain that truſted in themſelves that they were perfect, and deſpiſed others. Two men went up into the temple to pray, the one a Phariſee, and the other a Publicane. The Phariſee ſtood and prayed thus with himſelfe: God I thank thee that I am not as other men are, extortioners, unjuſt, adulterers, or as this Publicane. I faſt twiſe in the week, I give tithe of all that I poſſeſs, And the Publicane ſtanding afar off, would not lift up his eyes to heaven, but ſmote his breaſt, ſaying God be mercifull to me a ſinner. I tell you, this man departed home to his houſe, juſtified more then the other. For every man that exalteth himſelfe, ſhall be brought low: and he that humbleth himſelfe, ſhall be exalted.

¶ *The twelfth Sunday after Trinity.*

The Collect.

ALmighty and everlaſting God, which art alwayes more ready to hear, then we to pray, and art wont to give more then we either deſire or deſerve: pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving unto us that, that our prayer dare not preſume to ask, through Jeſus Chriſt our Lord.

The Epiſtle. 2 Cor. 3. 4.

SUch truſt have we through Chriſt to God-ward, not that we are ſufficient of our ſelves to think any thing as of our ſelves; but if we be able unto any thing, the ſame

ſame cometh of God, which hath made us able to miniſter the new Teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life. If the miniſtration of death, through the letters figured in ſtones, was glorious, ſo that the children of Iſrael could not behold the face of Moſes for the glory of his countenance (which glory is done away:) why ſhall not the miniſtration of the Spirit be much more glorious? For if the miniſtration of condemnation be glorious, much more doth the miniſtration of righteouſneſſe exceed in glory.

The Goſpel. Mark. 7. 31.

JEſus departed from the coaſts of Tyre and Sidon, and came unto the ſea of Galilee, through the midſt of the coaſts of the ten Cities. And they brought unto him one that was deaf, and had an impediment in his ſpeech: and they prayed him to put his hand upon him. And when he had taken him aſide from the people he put his fingers into his ears, and did ſpit, and touched his tongue, and looked up to heaven and ſighed, and ſaid unto him, *Epha-ta*, that is to ſay, Be opened. And ſtraitway his ears were opened and the ſtring of his tongue was looſed, and he ſpake plain. And he commanded them that they ſhould tell no man. But the more he forbad them, ſo much the more a great deale they publiſhed, ſaying, He hath done all things well, he hath made both the deaf to hear, and the dumb to ſpeak.

¶ *The thirteenth Sunday after Trinity.*

The Collect.

ALmighty and mercifull God, of whoſe onely gift it cometh, that thy faithfull people do unto thee true and laudable ſervice, grant we beſeech thee that we may ſo run to thy heavenly promiſes, that we fail not finally to attain the ſame, through Jeſus Chriſt our Lord.

The Epiſtle. Gal. 3. 16.

TO Abraham and his ſeed were the promiſes made. He ſaith not. In his ſeeds, as of many: but in thy ſeed, as of one, which is Chriſt. This I ſay that the Law, which began afterward beyond four hundred and thirty yeares, doth not diſanull the Teſtament that was confirmed afore of God unto Chriſt-ward, to make the promiſe of none effect. For if the inheritance come of the law, it cometh not now of promiſe: but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? the law was added becauſe

becauſe of tranſgreſſion (till the ſeed came, to whom the promiſe was made) and it was ordained by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then againſt the promiſe of God? God forbid. For if there had been a law given which could have given life, then no doubt righteouſneſſe ſhould have come by the law. But the Scripture concludeth all things under ſin, that the promiſe by the faith of Jeſus Chriſt ſhould be given to them that beleeve.

The Goſpel. Luke 10. 23.

HAppy are the eyes which ſee the things that ye ſee. For I tell you that many Prophets and Kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them, and to hear thoſe things which ye hear, and have not heard them. And behold, a certain Lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternall life. He ſaid unto him, What is written in the law? How readeſt thou? And he anſwered and ſaid, Love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelf. And he ſaid unto him, Thou haſt anſwered right: This do, and thou ſhalt live. But he, willing to juſtifie himſelf, ſaid unto Ieſus, And who is my neighbour? Ieſus anſwered and ſaid, A certain man deſcended from Ieruſalem to Iericho, and fell among theeves, which robbed him of his raiment, and wounded him, and departed, leaving him half dead. And it chanced that there came down a certain Prieſt that ſame way, and when he ſaw him, he paſſed by. And likewiſe a Levite (when he went nigh to the place) came and looked on him, and paſſed by. But a certain Samaritane, as he journeyed, came unto him, and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, and poured in oyl and wine, and ſet him on his own beaſt, and brought him to a common Inne, and made proviſion for him. And on the morrow, when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I will recompenſe thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the theeves? And he ſaid unto him, He that ſhewed mercy on him. Then ſaid Ieſus unto him, Go and do thou likewiſe.

¶ *The fourteenth Sunday after Trinity.*

The Collect.

ALmighty and everlasting God, giue unto us the increase of faith, hope, and charity: and that we may obtain that which thou doest promise, make us to love that which thou doest command, through Iesus Christ our Lord.

The Epistle. Gal. 5. 16.

I Say, Walk in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot do whatsoever ye would. But and if ye be led of the Spirit, then are ye not under the Law. The deeds of the flesh are manifest, which are these: adultery, fornication, uncleanness, wantonness, worshipping of Images, witchcraft, hatred, variance, zeal, wrath, strife, seditions, sects, envying, murder, drunkenness, gluttony and such like, of the which I tell you before, as I have told you in times past, that they which commit such things, shall not be inheritours of the Kingdome of God. Contrarily, the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance: against such there is no law. They truly that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel. Luke 17. 11.

AND it chanced as Jesus went to Ierusalem, that he passed thorow Samaria and Galilee. And as he entred into a certain town, there met him ten men that were lepers, which stood afar off, and put forth their voyces, and said, Iesus, Master, have mercy on us. When he saw them, he said unto them, Go, shew your selves unto the Priests. And it came to passe, that as they went they were cleansed. And one of them when he saw that he was cleansed, turned back again, and with a loud voice praised God, and fell down on his face at his feet, and gave him thanks, and the same was a Samaritane. And Iesus answered and said, Are there not ten cleansed? But where are those nine? There are not found that returned again to give God praise, save onely this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

¶ *The fifteenth Sunday after Trinity.*

The Collect.

KEep we beſeech thee, O Lord thy Church with thy perpetuall mercy: and becauſe the frailty of man without thee cannot but fall, keep us ever by thy help, and lead us to all things profitable for our ſalvation, through Jeſus Chriſt our Lord.

The Epiſtle. Gal. 6. 11.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire with outward appearance to pleaſe carnally, the ſame conſtrain you to be circumciſed, onely leaſt they ſhould ſuffer perſecution for the croſs of Chriſt. For they themſelves which are circumciſed, keep not the Law, but deſire to have you circumciſed, that they might rejoyce in your fleſh. God forbid that I ſhould rejoyce, but in the Croſs of our Lord Jeſus Chriſt, whereby the world is crucified unto me, and I unto the world. For in Chriſt Jeſus, neither circumciſion availeth any thing at all, nor uncircumciſion, but a new creature. And as many as walk according unto this rule, peace be on them, and mercy and upon Iſrael, that pertaineth to God. From henceforth let no man put me to buſineſſe: For I bear in my body the marks of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

The Goſpel. Math. 6. 24.

NO man can ſerve two maſters: For either he ſhall hate the one, and love the other, or elſe lean to the one and deſpiſe the other. Ye cannot ſerve God and Mammon. Therefore I ſay unto you. Be not carefull for your life, what ye ſhall eat or drink, nor yet for your body what raiment ye ſhall put on. Is not the life more worth then meat? and the body more of value then rayment? Behold the fowls of the ayr, for they ſow not, neither do they reap, nor carry into the barns, and your heavenly Father feedeth them. Are ye not much better then they? which of you by taking carefull thought can adde one cubit unto his ſtature? And why care ye for rayment? Conſider the Lilies of the field how they grow, they labour not, neither do they ſpin: and yet I ſay unto you, that even Solomon in all his royalty was not clothed like one of theſe. Wherefore if God ſo clothe the graſſe of the field (which though it ſtand to day, is to morrow caſt into the furnace) ſhall he not much more do

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the ſame for you, O ye of little faith? Therefore take no thought ſaying, What ſhall we eat, or what ſhall we drink, or wherewith ſhall we be cloathed? (After all theſe things do the Gentiles ſeek: For your heavenly Father knoweth that ye have need of all theſe things. But rather ſeek ye firſt the Kingdome of God, and the righteouſneſs thereof, and all theſe things ſhall be miniſtred unto you. Care not then for the morrow, for the morrow ſhall care for it ſelfe. Sufficient unto the day is the travell thereof.

¶ *The ſixteenth Sunday after Trinity*

The Collect.

LOrd we beſeech thee, let thy continuall pity cleanſe and defend thy Congregation: and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord.

The Epiſtle. Epheſ. 3. 13.

I Deſire that you faint not becauſe of my tribulations that I ſuffer for your ſakes, which is your praiſe. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt which is Father of all that is called Father in heaven and earth, that he would grant you according to the riches of his glory, that ye may be ſtrengthened with might by his ſpirit in the inner man, that Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Chriſt, that ye might be filled with all fullneſſe which cometh of God, Unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, be praiſe in the Congregation by Chriſt Jeſus, throughout all generations from time to time. Amen.

The Goſpel. Luk. 7. 11.

AND it fortuned that Jeſus went into a City called Naim, and many of his Diſciples went with him, and much people. When he came nigh to the gate of the City, behold, there was a dead man carried out, which was the onely Son of his mother, and ſhe was a widdow and much people of the City was with her. And when the Lord ſaw her, he had compaſſion on her and ſaid unto her, weep not. And he came nigh and touched,

touched the coffin: and they that bare him, ſtood ſtill. And he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead, ſate up, and began to ſpeak. And he delivered him to his mother. And there came a fear on them all, and they gave the glory unto God, ſaying, A great Prophet is riſen up among us, and GOD hath viſited his people. And this rumour of him went forth through all Iury, and throughout all the regions which lie roumd about.

¶ *The ſeventeenth Sunday after Trinity.*

The Collect.

LOrd we pray thee, that thy Grace may alwayes prevent and follow us, and make us continually to be given to all good works, through Ieſus Chriſt our Lord.

The Epiſtle. Epheſ. 4. 1.

I (Which am a priſoner of the Lords) exhort you, that ye walk worthy of the vocation, wherewith ye are called, with all lowlineſſe and meekneſſe, with humbleneſſe of mind, forbearing one another through love, and be diligent to keep the unity of the Spirit, through the bond of peace, being one body and one Spirit, even as ye are called in one hope of your calling. Let there be but one Lord, one Faith, one Baptiſme, one God and Father of all, which is above all, and through all, and in you all.

The Goſpel. Luke 14. 1.

IT chanced that Ieſus went into the houſe of one of the chief Phariſees, to eat bread on the Sabbath day, and they watched him. And behold, there was a certain man before him which had the dropſie. And Ieſus anſwered and ſpake unto the Lawyers and Phariſees, ſaying. Is it lawfull to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go, and anſwered them, ſaying, Which of you ſhall have an Aſſe, or an Ox fallen into a pit, and will not ſtreightway pull him out on the Sabbath day? And they could not anſwer him again to theſe things. He put forth alſo a ſimilitude to the gueſts, when he marked how they preſſed to be in the higheſt rooms, and ſaid unto them, When thou art bidden to a wedding of any man, ſit not down in the higheſt room, leaſt a more honourable man then thou be bidden of him, and he that bade him and thee, come and ſay to

to thee, Give this man room, and thou begin with ſhame to take the loweſt room. But rather when thou art bidden, go and ſit in the loweſt room, that when he that bade thee cometh, he may ſay unto thee. Friend, ſit up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf ſhall be brought low, and he that humbleth himſelf ſhall be exal ed.

¶ *The eighteenth Sunday after Trinity.*

The Collect.

LOrd we beſeech thee, grant thy people grace to avoid the infections of the Devil, and with pure heart and mind to follow thee the onely God, through Ieſus Chriſt our Lord.

The Epiſtle. 1 Cor. 1. 4.

I Thank my God alwayes on your behalf for the grace of God which is given you by Ieſus Chriſt, that in all things ye are made rich by him in all utterance, and in all knowledge by the which things the teſtimony of Ieſus Chriſt was confirmed in you, ſo that ye are behind in no gift, waiting for the appearing of our Lord Ieſus Chriſt, which ſhall alſo ſtrengthen you to the end, that ye may be blameleſs in the day of the coming of our Lord Ieſus Chriſt.

The Goſpel. Matth. 22. 34.

WHen the Phariſees had heard that Ieſus had put the Sadduces to ſilence, they came together, and one of them (which was a Doctor of the Law) asked him a queſtion, tempting him, and ſaying, Maſter, which is the greateſt commandment in the Law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and greateſt commandment. And the ſecond is like unto it. Thou ſhalt love thy neighbour as thy ſelf. In theſe two commandments hang all the Law and the Prophets. While the Phariſees were gathered together, Jeſus asked them, ſaying, What think ye of Chriſt? Whoſe Son is he? They ſaid unto him, The Son of David. He ſaid unto them. How then doth David in ſpirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he then his

his ſon? And no man was able to anſwer him any thing, neither durſt any man from that day forth ask him any more queſtions.

¶ *The nineteenth Sunday after Trinity.*

The Collect.

O God foraſmuch as without thee we are not able to pleaſe thee: grant that the working of thy mercy may in all things direct and rule our hearts, through Jeſus Chriſt our Lord.

The Epiſtle. Epheſ. 4. 17.

THis I ſay, and teſtifie through the Lord, that ye henceforth walk not as other Gentiles walk, in vanity of their minde, while they are blinded in their underſtanding, being farre from a godly life, by the meanes of the ignorance that is in them, and becauſe of the blindneſſe of their hearts: which being paſt repentance, have given themſelves over unto wantonneſſe, to work all manner of uncleanneſſe, even with greedineſſe. But ye have not ſo learned Chriſt: If ſo be that ye have heard him, and have been taught in him, as the truth is in Jeſus (as concerning the converſation in times paſt) to lay from you the old man, which is corrupt according to the deceivable luſts: to be renewed alſo in the ſpirit of your minde, and to put on that new man: which after God is ſhapen in righteouſneſſe and true holineſſe. Wherefore put away lying, and ſpeak every man truth unto his neighbour, foraſmuch as we are members one of another. Be angry, but ſinne not. Let not the Sun go down upon your wrath, neither give place to the back-biter. Let him that ſtole, ſteal no more, but let him labour with his hands the thing which is good, that he may give unto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may miniſter grace unto the hearers. And grieve not the holy Spirit of God, by whom ye are ſealed unto the day of redemption. Let all bitterneſſe, and fierceneſſe, and wrath, and roaring, and curſed ſpeaking be put away from you, with all maliciouſneſſe. Be ye courteous one to another, mercifull, forgiving one another, even as God for Chriſts ſake hath forgiven you.

The Goſpel. Math. 9. 1.

IEſus entred into a ſhip, and paſſed over, and came into his own citie. And behold, they brought to him a man ſick of the palſie, lying in a bed. And when Ieſus ſaw the faith of them, he ſaid to the ſick of the palſie, Son, be of good chear, thy ſins be forgiven thee. And behold, certain of the Scribes ſaid within themſelves, This man blaſphemeth. And when Ieſus ſaw their thoughts, he ſaid, Wherefore think ye evil in your hearts? Whether is it eaſier to ſay, thy ſins be forgiven thee, or to ſay, Ariſe, and walk? But that ye may know that the Son of man hath power to forgive ſins in earth: Then ſaid he to the ſick of the palſie, Ariſe, take up thy bed, and go unto thy houſe. And he aroſe and departed to his houſe, But the people that ſaw it, marvelled, and glorified God, which had given ſuch power unto men.

¶ *The twentieth Sunday after Trinity.*

The Collect.

ALmighty and mercifull God, of thy bountifull goodneſſe keep us from all things that may hurt us: that we being ready both in body and ſoul, may with free hearts accompliſh thoſe things that thou wouldſt have done, through Ieſus Chriſt our Lord.

The Epiſtle. Epheſ. 5. 15.

TAke heed therefore how ye walk circumſpectly, not as unwiſe, but as wiſe men, redeeming the time, becauſe the dayes are evill. Wherefore be ye not unwiſe, but underſtand what the will of the Lord is, and be not drunken with wine wherein is exceſſe: but be ye filled with the Spirit, ſpeaking unto your ſelves in pſalms and hymnes, and ſpirituall ſongs, ſinging and making melody to the Lord in your hearts, giving thanks alwayes for all things unto God the Father in the Name of our Lord Ieſus Chriſt, ſubmitting your ſelves one to another in the fear of God.

The Goſpel. Math. 22. 1.

IEſus ſaid, The kingdome of heaven is like unto a man that was a King, which made a marriage for his ſonne, and ſent forth his ſervants to call them that were bidden to the wedding: and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come

unto

unto the marriage but they made light of it, and went their waies one to his farme place, another to his merchandiſe, and the remnant took his ſervants and entreated them ſhamefully, and ſlew them. But when the King heard thereof, he was wroth, and ſent forth his men of warre and deſtroyed thoſe murtherers, and burnt up their city. Then ſaid he unto his ſervants, The marriage indeed is prepared, but they which were bidden were not worthy. Go ye therefore out into the high ways, and as many as ye find, bid them to the marriage. And the ſervants went forth into the high waves, and gathered together all, as many as they could find, both good and bad: and the wedding was furniſhed with gueſts. Then the King came in to ſee the gueſts, and when he ſpied there a man which had not on a wedding garment, he ſaid unto him, friend how cameſt thou in hither not having on a wedding garment? and he was even ſpeechleſſe. Then ſaid the King to the miniſters. Take and bind him hand and foot, and caſt him into outer darkneſſe, there ſhall be weeping and gnaſhing of teeth. For many be called but few are choſen.

¶ *The xxi. Sunday after Trinity.*

The Collect.

GRant we beſeech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet minde, through Jeſus Chriſt our Lord.

The Epiſtle, Epheſ. 6. 10.

MY brethren be ſtrong through the Lord, and through the power of his might. Put on all the armour of God that ye may ſtand againſt all the aſſaults of the devil. For we wreſtle not againſt fleſh and blood but againſt rule, againſt power, againſt worldly rulers, even governours of the darkneſs of this world, againſt ſpirituall craftineſs in heavenly things, Wherefore take unto you the whole armour of God, that ye may be able to reſiſt in the evill day and ſtand perfect in all things. Stand therefore and your loyns gird with the truth, having on the breſt-plate of righteouſneſſe, and having ſhoes on your feet, that ye may be prepared for the Goſpel of peace. Above all, take the ſhield of faith wherewith ye may quench all the fiery darts of the wicked, and take the helmet of Salvation, and the ſword of the Spirit, which is the word of God.

And

And pray alwayes with all manner of prayer and ſupplication in the Spirit, and watch thereunto with all inſtance and ſupplication for all Saints, and for me, that utterance may be given unto me, that I may open my mouth freely, to utter the ſecrets of the Goſpel (whereof I am a meſſenger in bonds) that therein I may ſpeak freely as I ought to ſpeak.

The Goſpel. John 4, 46,

THere was a certain Ruler, whoſe ſon was ſick at Capernaum, As ſoon as the ſame heard that Jeſus was come out of Jury into Galilee, he went unto him, and beſought him that he would come down and heal his ſonne: for he was even at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wounders, ye will not believe. The Ruler ſaid unto him, Sir go down before my ſonne die. Jeſus ſaid unto him, Go thy way, thy ſon liveth. The man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was going down, the ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend. And they ſaid unto him, yeſterday at the ſeventh hour the fever left him. So the father knew that it was the ſame hour in the which Jeſus ſaid unto him, Thy ſon liveth. And he believed and all his houſehold. This is again the ſecond miracle that Jeſus did, when he was come out of Jury into Galilee.

¶ *The xxii. Sunday after Trinity.*

The Collect.

LOrd we beſeech thee keep thy houſhold the Church in continuall godlineſſe, that through thy protection it may bee free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord.

The Epiſtle. Phil. 1. 3.

I Thank my God with all remembrance of you always in all my prayers for you, and pray with gladneſſe becauſe ye are come into the fellowſhip of the Goſpel, from the firſt day untill now: and am ſurely certified of this, that he which hath begun a good work in you, ſhall perform it, untill the day of Jeſus Chriſt, as it becometh me that I ſhould judge of you all, becauſe I have you in my heart, foraſmuch as ye are companions of grace with me, even in my bonds, and in the defending and eſtabliſhing of the Goſpel. For God is my record how greatly I long after

after you all, from the very heart root in Jeſus Chriſt. And this I pray that your love may increaſe yet more and more in knowledge and in all underſtanding, that ye may except the things that are moſt excellent, that ye may be pure and ſuch as offend no man, untill the day of Chriſt, being filled with the fruit of righteouſneſſe, which cometh by Jeſus Chriſt, unto the glory and praiſe of God.

The Goſpel. Mat. 18.21.

PEter ſaid unto Jeſus, Lord how oft ſhall I forgive my brother if he ſinne againſt me? till ſeaven times? Jeſus ſaith unto him, I ſay not unto thee, Untill ſeaven times, but, Seventy times ſeaven times. Therefore is the kingdome of heaven likened unto a certain man that was a King which would take accounts of his ſervants. And when he had begun to reckon, one was brought unto him, which owed him ten thouſand talents: But foraſmuch as he was not able to pay, his Lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant fell down, and beſought him, ſaying, Sir, have patience with me and I will pay thee all. Then had the Lord pitie on that ſervant and looſed him, and forgave him the debt. So the ſame ſervant went out, and found one of his fellows which owed him an hundered pence: and he laid hands on him, and took him by the throat, ſaying, Pay that thou oweſt. And his fellow fell down, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not, but he went and caſt him into priſon, till he ſhould pay the debt. So when his fellows ſaw what was done, they were very ſorry, and came and told unto their Lord all that had happened. Then his Lord called him and ſaid unto him, O thou ungratious ſervant, I forgave thee all that debt, when thou deſiredſt me: ſhouldeſt not thou alſo have had compaſſion on thy fellow, even as *I* had pitty on thee? And his Lord was wroth, and delivered him to the Jaylors, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

¶ *The* 23. *Sunday after Trinity.*

The Collect.

GOd our refuge and ſtrength, which art the author of all godlineſſe, be ready to hear the devout prayers of thy Church: and grant thoſe things which we aske faithfully we may obtain effectually, through Ieſus Chriſt our Lord.

The Epiſtle. Phil. 3. 17.

BRethren, be ye followers together of me, and look on them which walk even ſo as ye have us for an example. For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the croſſe of Chriſt, whoſe end is damnation, whoſe belly is their god, and whoſe glory is in their ſhame, which are worldly minded. But our converſation is in heaven from whence we look for the Saviour even the Lord Ieſus Chriſt, which ſhall change our vile body that it may be like unto his glorious body according to the working, whereby he is able alſo to ſubdue all things unto himſelfe.

The Goſpel. Mat. 22. 15.

THen the Phariſees went out, & took counſel how they might tangle him in his words. And they ſent out unto him their diſciples with Herods ſervants, ſaying, Maſter, we know that thou art true, and teacheſt the way of God truly, neither careſt thou for any man: for thou regardeſt not the outward appearance of men. Tell us therefore, how thinkſt thou? Is it lawfull that tribute be given unto Ceſar or not? But Ieſus perceiving their wickedneſſe, ſaid, Why tempt ye me, ye hipocrites? Shew me the tribute money. And they gave him a penny. And he ſaid unto them whoſe is the image and ſuperſcription? They ſaid unto him Ceſars. Then ſaid he unto them; Give therefore unto Ceſar, the things which are Ceſars, and unto God, the things which are Gods. When they heard theſe words, they marvelled, and left him, and went their way.

¶ *The xxiiii. Sunday after Trinity.*

The Collect.

LOrd, we beſeech thee, aſſoil thy people from their offences, that through thy bountifull goodneſſe we may be delivered fom the hands of all thoſe ſins, which by our frailty we have committed. Grant this we beſeech thee, &c.

The

The Epiſtle. Coloſſ. 1. 3.

WEe give thanks to God the Father of our Lord Ieſus Chriſt alwayes for you in our prayers. For we have heard of your faith in Chriſt Ieſus, and of the love which ye bear to all Saints, for the hopes ſake which is laid up in ſtore for you in heaven. Of which hope ye heard before by the true word of the goſpel, which is come unto you, even as it is into all the world, and is fruitfull, as it is alſo among you, from the day in the which ye heard of it, and had experience in the grace of God through the truth, as ye learned of Epaphras our dear fellow ſervant, which is for you a faithfull Miniſter of Chriſt, which alſo declared unto us your love which ye have in the Spirit. For this cauſe we alſo, even ſince the day we heard of it, have not ceaſed to pray for you, and to deſire that ye might be fulfilled with the knowledge of his will, in all wiſdome and ſpiritual underſtanding, that ye might walk worthy of the Lord, that in all things ye may pleaſe, being fruitfull in all good works, and increaſing in the knowledge of God, ſtrengthened with all might, through his glorious power, unto all patience and long ſuffering, with joyfulneſs, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.

The Goſpel. Mat. 9. 18.

WHile Jeſus ſpake unto the people, behold, there came a certain Ruler, and worſhipped him, ſaying, My daughter is even now deceaſed, but come and lay thine hand upon her, and ſhe ſhall live. And Ieſus aroſe and followed him, and ſo did his diſciples. And behold, a woman which was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his veſture. For ſhe ſaid within her ſelf, If I may touch but even his veſture only, I ſhall be ſafe. But Ieſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee ſafe. And the woman was made whole even the ſame time. And when Ieſus came into the Rulers houſe, and ſaw the minſtrels and people making a noiſe, he ſaid unto them, Get you hence, for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and ſaid, Damoſel, ariſe. And the damoſel aroſe; And this noiſe was abroad in all that land.

¶ *The 23. Sunday after Trinity.*

The Collect.

GOd our refuge and ſtrength, which art the author of all godlineſſe, be ready to hear the devout prayers of thy Church: and grant thoſe things which we aske faithfully we may obtain effectually, through Ieſus Chriſt our Lord.

The Epiſtle. Phil. 3. 17.

BRethren, be ye followers together of me, and look on them which walk even ſo as ye have us for an example. For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the croſſe of Chriſt, whoſe end is damnation, whoſe belly is their god, and whoſe glory is in their ſhame, which are worldly minded. But our converſation is in heaven from whence we look for the Saviour even the Lord Ieſus Chriſt, which ſhall change our vile body that it may be like unto his glorious body according to the working, whereby he is able alſo to ſubdue all things unto himſelfe.

The Goſpel. Mat. 22. 15.

THen the Phariſees went out, & took counſel how they might tangle him in his words. And they ſent out unto him their diſciples with Herods ſervants, ſaying, Maſter, we know that thou art true, and teacheſt the way of God truly, neither careſt thou for any man: for thou regardeſt not the outward appearance of men. Tell us therefore, how thinkſt thou? Is it lawfull that tribute be given unto Ceſar or not? But Ieſus perceiving their wickedneſſe, ſaid, Why tempt ye me, ye hipocrites? Shew me the tribute money. And they gave him a penny. And he ſaid unto them whoſe is the image and ſuperſcription? They ſaid unto him Ceſars. Then ſaid he unto them; Give therefore unto Ceſar, the things which are Ceſars, and unto God, the things which are Gods. When they heard theſe words, they marvelled, and left him, and went their way.

¶ *The xxiiii. Sunday after Trinity.*

The Collect.

LOrd, we beſeech thee, aſſoil thy people from their offences, that through thy bountifull goodneſſe we may be delivered fom the hands of all thoſe ſins, which by our frailty we have committed. Grant this we beſeech thee, &c.

The

The Epistle. Coloss. 1. 3.

WEe give thanks to God the Father of our Lord Iesus Christ alwayes for you in our prayers. For we have heard of your faith in Christ Iesus, and of the love which ye bear to all Saints, for the hopes sake which is laid up in store for you in heaven. Of which hope ye heard before by the true word of the gospel, which is come unto you, even as it is into all the world, and is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the truth, as ye learned of Epaphras our dear fellow servant, which is for you a faithfull Minister of Christ, which also declared unto us your love which ye have in the Spirit. For this cause we also, even since the day we heard of it, have not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisdome and spiritual understanding, that ye might walk worthy of the Lord, that in all things ye may please, being fruitfull in all good works, and increasing in the knowledge of God, strengthened with all might, through his glorious power, unto all patience and long suffering, with joyfulness, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.

The Gospel. Mat. 9. 18.

WHile Jesus spake unto the people, behold, there came a certain Ruler, and worshipped him, saying, My daughter is even now deceased, but come and lay thine hand upon her, and she shall live. And Iesus arose and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his vesture. For she said within her self, If I may touch but even his vesture only, I shall be safe. But Iesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole even the same time. And when Iesus came into the Rulers house, and saw the minstrels and people making a noise, he said unto them, Get you hence; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and said, Damosel, arise. And the damosel arose: And this noise was abroad in all that land.

¶ *The xxv. Sunday after Trinity.*

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Iesus Christ our Lord. Amen.

The Epistle. Jer. 23. 5.

BEhold the time cometh, saith the Lord, that I will raise up the righteous branch of David, which King shall beare rule, and he shall prosper with wisdome, and shall set up equity and righteousnes again in the earth. In his time shall Iuda be saved, and Israel shall dwell without fear. And this is the Name that they shall call him, Even the Lord our righteousnesse. And therefore, behold, the time cometh saith the Lord, that it shall be no more said, The Lord liveth, which brought the children of Israel out of the land of Egypt; but, The Lord liveth which brought forth, and led the seed of the houses of Israel out of the North land, and from all countreys where I have scattered them, and they shall dwell in their own land again.

The Gospel John 6. 5.

WHen Iesus lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? This he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred peny worth of bread is not sufficient for them that every man may take a little. One of his disciples, Andrew Simon Peters brother, said unto him, There is a lad here, which hath five barley loaves and two fishes, but what are they among so many? And Iesus said, Make the people sit down. There was much grasse in the place. So the men sate down in number about five thousand. And Iesus took the bread, and when he had given thanks, he gave to his disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they had eaten enough, he saith unto his Disciples. Gather up the broken meat wich remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men (when they had seen the miracle that Iesus did) said, This is of a truth the same Prophet that should come into the world.

¶ If

¶ *If there be any more sundays before Advent sunday, to supply the same, shall be taken the service of some of those sundayes that were omitted between the Epiphany and Septuagesima.*

¶ *Saint Andrews day.*

The Collect.

ALmighty God, which didst give such grace unto thy holy Apostle St Andrew, that he readily obeyed the calling of thy Son Iesus Christ, and followed him without delay: Grant unto us all, that we being called by the holy word, may forth-with give over our selves obediently to fulfill thy holy Commandments, through the same Iesus Christ our Lord.

The Epistle. Rom. 10. 9.

IF thou acknowledge with thy mouth, that Iesus is the Lord, and believe in thy heart, that God raised him up from death, thou shalt be safe. For to believe with the heart, justifieth, and to acknowledge with the mouth, maketh a man safe. For the Scripture saith, Whosoever believeth on him, shall not be confounded. There is no difference between the Jew and the Gentile: for one is Lord of all, which is rich unto all that call upon him. For whosoever doth call on the Name of the Lord, shall be safe. How then shall they call on him, on whom they have not believed? How shall they believe on him of whom they have not heard? How shall they hear without a Preacher? And how shall they preach without they be sent? as it is written, How beautifull are the feet of them which bring tidings of peace, and bring tidings of good things? But they have not all obeyed to the Gospel. For Esay saith, Lord, who hath believed our sayings? So then faith cometh by hearing, and hearing cometh by the word of God. But I ask, Have they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demanded whether Israel did know, or no? First, Moses saith, I will provoke you to envy by them that are no people, by a foolish nation I will anger you. Esay after that is bold, and saith, I am found of them that sought me not, I am manifest unto them that asked not after me. But against Israel he saith, All day long have I stretched forth my hands unto a people that believeth not, but speaketh against me.

The Gospel. Matth. 4. 18.

AS Jesus walked by the Sea of Galilee, he saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the Sea (for they were fishers) and he saith unto them, Follow me, and I will make you to become fishers of men. And they streightway left their nets, and followed him. And when he was gone forth from thence, he saw other two brethren, James the son of Zebedee, and John his brother in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the ship and their father, and followed him.

¶ *Saint Thomas the Apostle.*

The Collect.

ALmighty and everliving God, which for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sons resurrection: grant us so perfectly & without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, &c.

The Epistle. Ephes. 2. 19.

NOw are ye not strangers, nor forreigners, but citizens with the Saints, and of the houshold of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone: in whom what building soever is coupled together, it groweth unto an holy temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel. John 20. 24.

THomas one of the twelve, which is called Didymus, was not with them when Iesus came. The other Disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight dayes, again his Disciples were within, and Thomas with them. Then came Jesus, when the doors were shut, and stood in the midst, and said, Peace be unto you. And after that he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand and thrust it into my side, and be not faithlesse, but believing. Thomas answered and said unto him, My Lord and

my God. Jesus said unto him, Thomas, because thou hast seen me thou hast believed. Blessed are they that have not seen, and yet have believed, and many other signs truly did Jesus in the presence of his disciples, which are not written in this book. These are written that ye might believe that Jesus Christ is the Son of God, and that in believing ye might have life through his Name.

¶ *The Conversion of Saint Paul.*

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle Saint Paul, grant we beseech thee, that we which have his wonderful conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord. Amen.

The Apostle. Act. 9. 1.

AND Saul yet breathing out threatnings, and slaughter against the Disciples of the Lord, went unto the high Priest, and desired of him letters to carry to Damasco to the Synagogues, that if he found any of this way (were they men or women) he might bring them bound to Jerusalem. And when he journeyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice, saying unto him, Saul, Saul, Why persecutest thou me? And he said, What art thou Lord? And the Lord said, I am Iesus whom thou persecutest. It is hard for thee to kick against the pricks. And he both trembling and astonied said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. The men which journeyed with him stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he saw no man: but they led him by the hand, and brought him into Damasco. And he was three days without sight, and neither did eat nor drink. And there was a certain Disciple at Damasco, named Ananias: and to him said the Lord in a vision. Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Streight, and seek in the house of Iudas, after one called Saul of Tharsus: for behold he prayeth, and hath seen in a vision a man named Ananias coming in unto him, and putting his hands on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man how much evill he hath done to the Saints at Hierusalem, and there he hath authority of the high Priests, to binde all that call upon thy Name. The Lord said unto him, Go thy way, for he is a chosen vessell unto me, to bear my Name before the Gentiles, and Kings, and the children of Israel. For I will shew him how great things he must suffer for my name sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord that appeared unto thee in the way, as thou camest hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight, and arose and was baptized, and received meat, and was comforted. Then was Saul certain dayes with the disciples which were at Damasco. And straightway he preached Christ in the synagogues, how that he was the Son of God. But all that heard him were amazed, and said, Is not this he that spoiled them which called on this Name in Ierusalem, and came hither for that intent, that he might bring them bound unto the high Priests? But Saul increased the more in strength, and confounded the Iews which dwelt at Damasco, affirming that this was the very Christ.

The Gospel. Mat. 19.27.

PEter answered, and said unto Iesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? Iesus said unto them, Verily I say unto you, that when the Son of man shall sit on the seat of his Majestie, ye that have followed me in the regeneration, shall sit also upon twelve seats, and judge the twelve tribes of Israel. And every one that forsaketh house, or brethren, or sisters or father, or mother, or wife, or children, or lands for my sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

¶ *The Purification of the Virgin Mary.*

The Collect.

ALmighty and everlasting God, we humbly beseech thy Majesty, that as thy onely begotten Son was this day presented in the Temple in substance of our flesh: So grant that we may be presented unto thee with pure and clear minds by Iesus Christ our Lord. Amen.

The

The Epiſtle.

¶ *The ſame that is appointed for the Sunday.*

The Goſpel. Luke 2. 22.

WHen the time of her Purification (after the law of Moſes was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is written in the Law of the Lord: Every man-child that firſt openeth the matrix, ſhall be called holy to the Lord) and to offer (as it is ſaid in the Law of the Lord) a pair of turtle doves, or two young pigeons. And behold, there was a man in Hieruſalem, whoſe name was Simeon, and the ſame man was juſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwer had he received of the holy Ghoſt, that he ſhould not ſee death, except he firſt ſaw the Lord Chriſt. And he came by inſpiration in the Temple.

¶ *Saint Matthias day.*

The Collect.

ALmighty God, which in the place of the traitor Judas, didſt chuſe thy faithfull ſervant Matthias to be of the number of the twelve Apoſtles: grant that thy Church being alway preſerved from falſe apoſtles, may be ordered and guided by faithful and true Paſtors, through Ieſus Chriſt our Lord.

The Epiſtle. Acts 1. 15.

IN thoſe dayes Peter ſtood up in the midſt of the diſciples and ſaid (the number of the names that were together, were about an hundred and twenty) Ye men and brethren, this Scripture muſt needs have been fulfilled, which the holy Ghoſt through the mouth of David, ſpake before of Iudas, which was guide to them that took Ieſus. For he was numbred with us, and had obtained fellowſhip in this miniſtration. And the ſame hath now poſſeſſed a plat of ground with the reward of iniquity, and when he was hanged, burſt aſunder in the midſt, and all his bowels guſhed out. And it was know unto all the inhabiters of Hieruſalem, inſomuch that the ſame field is called in their mother tongue, *Acheldama*, that is to ſay, The bloody field. For it is written in the book of Pſalms, Let his habitation be void, and no man be dwelling therein, and his biſhoprick let another take. Wherefore of theſe men which have companied with us (all the time that the Lord Ieſus had his converſation among us,

beginning at the baptisme of Iohn, unto that same day that he was taken up from us) must one be ordained to be a witnesse with us of his resurrection. And they appointed two: Ioseph, which was called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the room of this ministration and Apostleship, from which Iudas by transgression fell, that he might go into his own place. And they gave forth their lots, and the lot fell on Matthias, and he was counted with the eleven Apostles.

The Gospel. Mat. 11. 25.

IN that time Iesus answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them unto babes: Verily Father, even so was it thy good pleasure. All things are given unto me of my Father: and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will open him. Come unto me all ye that labour and are laden, and I will ease you. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easie, and my burden is light.

¶ *Annunciation of the Virgin Mary.*

The Collect.

WE beseech thee, Lord, pour thy grace into our hearts, that as we have known Christ thy Sons Incarnation by the message of an Angel: so by his Crosse and passion, we may be brought unto the glory of his resurrection, through the same Christ our Lord. Amen.

The Epistle. Isay 7. 10.

GOd spake once again to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height above. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to me, ye house of David: Is it not enough for you that ye be grievous unto men, but ye must grieve my God also? And therefore the Lord shall give you a token: Behold a Virgin shall conceive and bear a Son, and thou his mother shalt call his Name Emmanuel. Butter and hony shall he eat, that he may know to refuse the evill, and chuse the good.

The

The Goſpel. Luke 1.26.

AND in the ſixth moneth, the Angel Gabriel was ſent from God, unto a city of Galilee named Nazareth, to a Virgin ſpouſed to a man whoſe name was Ioſeph, of the houſe of David, and the Virgins name was Mary. And the Angel went in unto her, and ſaid, Hail full of grace, the Lord is with thee, bleſſed art thou among women. When ſhe ſaw him, ſhe was abaſhed at his ſaying, and caſt in her mind, what manner of ſalutation that ſhould be. And the Angel ſaid unto her, Fear not Mary, for thou haſt found grace with God: behold, thou ſhalt conceive in thy womb, and bear a Sonne, and ſhalt call his Name Ieſus. He ſhall be great, and ſhall be called the Son of the Higheſt. And the Lord God ſhall give unto him the ſeat of his father David, and he ſhall reign over the houſe of Iacob for ever, and of his Kingdom there ſhall be no end. Then ſaid Mary unto the Angel, How ſhall this be ſeeing I know not a man? And the Angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall over-ſhadow thee. Therefore alſo that holy thing that ſhall be born, ſhall be called the Son of God. And behold thy couſin Elizabeth, ſhe hath alſo conceived a Son in her old age, and this is the ſixth moneth, which was called barren: for with God nothing ſhall be unpoſſible. And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word. And the Angel departed from her.

¶ *Saint Marks day.*

The Collect.

ALlmighty God, which haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangeliſt S. Mark, give us grace that we be not like children, carried away with every blaſt of vain doctrine: but firmely to be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. Epheſ. 4. 7.

UNto every one of us is given grace, according to the meaſure of the gift of Chriſt. Wherefore he ſaith. When he went up on high he led captivity captive, and gave gifts unto men. That he aſcended, what meaneth it. but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended, is even the ſame alſo that aſcended up above all heavens to fulfill all things. And the very ſame made ſome Apoſtles, ſome Prophets, ſome Evangeliſts.

Evangelists, some shepherds, and teachers, to the edifying of the Saints, to the work and administration, even to the edifying of the body of Christ, till we all come to the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the full perfect age of Christ: That we henceforth should be no more children, wavering and carryed about with every wind of doctrine, by the wilines of men, through craftinesse, whereby they lay in wait for us, to deceive us. But let us follow the truth in love, and in all things grow in him which is the head, even Christ: in whom if all the body be coupled and knit together throughout every joynt, wherewith one ministreth to another (according to the operation, as every part hath his measure) he increaseth the body, unto the edifying of it self through love.

The Gospel. John 15. 1.

I Am the true Vine, and my Father is a husbandman. Every branch that beareth not fruit in me, he will take away: and every branch that beareth fruit will he purge, that it may bring forth more fruit. Now are ye clean through the word which I have spoken unto you. Bide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they burn. If ye abide in me and my words abide in you, ask what you will and it shall be done for you. Herein is my Father glorified, that ye bear much fruit, and become my Disciples. As the Father hath loved me, even so also have I loved you. Continue ye in my love. If ye keep my Commandements, ye shall abide in my love, even as I have kept my fathers Commandements, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

¶ *Saint Philip and Iames.*

The Collect.

ALmighty God, whom truly to know is everlasting life: grant us perfectly to know thy Son Jesus Christ to be the Way, the Truth and the Life, as thou hast taught Saint Philip and the other Apostles, through Jesus Christ our Lord.

The

The Epiſtle. James 1. 1.

JAmes the ſervant of God, and of the Lord Jeſus Chriſt, ſendeth greeting to the twelve Tribes which are ſcattered abroad. My brethren, count it for an exceeding joy, when ye fall into divers temptations: knowing this, That the trying of your faith gendereth patience, and let patience have her perfect work, that ye may be perfect and ſound, lacking nothing. If any of you lack wiſdom, let him aſk of him that giveth it, even God, which giveth to all men indifferently, and caſteth no man in the teeth, and it ſhall be given him. But let him aske in faith, and waver not. For he that doubteth, is like a wave of the Sea, which is toſt of the winds, and carried with violence: Neither let that man think that he ſhall receive any thing of the Lord. A wavering minded man is unſtable in all his wayes. Let the brother which is of low degree, rejoyce when he is exalted. Again let him that is rich rejoyce when he is made low: for even as the flower of the graſs ſhall he paſs away. For as the Sun riſeth with heat, and the graſs withereth, and his flower falleth away and the beauty of the faſhion of it periſheth: even ſo ſhall the rich man periſh in his wayes. Happy is the man that endureth temptation: for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

The Goſpel. John 14. 1.

ANd Jeſus ſaid unto his Diſciples, Let not your hearts be troubled. Ye believe in God, believe alſo in me. In my Fathers houſe are many manſions. If it were not ſo I would have told you: I go to prepare a place for you: and if I go to prepare a place for you, I will come again and receive you even unto my ſelfe, that where I am, there may ye be alſo. And whither I go ye know, and the way ye know. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how is it poſſible for us to know the way? Jeſus ſaith unto him. I am the way, and the Truth, and the Life. No man cometh to the Father but by me, If ye had known me, ye had known my Father alſo: and now ye know him, and have ſeen him. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us, Ieſus ſaith unto him Have I been ſo long time with you and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen my Father: and how ſaiſt thou then, Shew

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us the Father? Believeſt not thou, that I am in the Father and the Father in me? The words that I ſpeak unto you. I ſpeak not of my ſelfe, but the Father that dwelleth in me, is he that doth the works. Believe me that I am in the Father, and the Father in me, or elſe believe me for the works ſake. Verily, verily I ſay unto you, He that believeth on me, the works that I do, the ſame ſhall he do alſo, and greater works then theſe ſhall he do, becauſe I go unto my Father. And whatſoever ye ask in my name that will I do, that the Father may be glorified by the Son. If ye ſhall ask any thing in my Name I will do it.

¶ *Saint Barnabas the Apoſtle.*

The Collect.

LOrd Almighty, which haſt endued thy holy Apoſtle Barnabas with ſingular gifts of the holy Ghoſt: let us not be deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Ieſus Chriſt our Lord.

The Epiſtle. Act. 11. 12.

TIdings of theſe things came unto the eares of the Congregation which was in Jeruſalem. And they ſent forth Barnabas, that he ſhould go unto Antioch. Which when he came and had ſeen the grace of God, was glad, and exhorted them all that with purpoſe of heart they would continually cleave unto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith, and much people was added unto the Lord. Then departed Barnabas to Tarſus to ſee Saul: and when he had found him, he brought him unto Antioch. And it chanced that a whole year they had their converſation with the Congregation there, and they taught much people inſomuch that the Diſciples of Antioch, were the firſt that were called Chriſtians. In thoſe dayes came Prophets from the City of Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be a great dearth thorowout all the world: which came to paſs in the Emperour Claudius days. Then the Diſciples, every man according to his ability, purpoſed to ſend ſuccour unto the brethren, which dwelt in Iury: which thing they alſo did, and ſent it to the Elders by the the hands of Barnabas and Saul.

The

The Goſpel. Iohn 15. 12.

THis is my commandment, that ye love together, as I have loved you. Greater love hath no man then this, That a man beſtow his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth call I not you ſervants: for the ſervant knoweth not what his lord doth: but you have I called friends, for all things that I have heard of my Father, I have opened unto you. Ye have not choſen me, but I have choſen you, and ordained you to go and bring forth fruit, and that your fruit ſhould remain, that whatſoever ye ask of the Father in my Name, he may give it you.

Saint Iohn Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour by preaching of penance: make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord.

The Epiſtle. Iſa. 40. 1.

BE of good chear, my people, O ye Prophets, comfort my people, ſaith your God, comfort Ieruſalem at the heart, and tell her, that her travel is at an end, that her offence is pardoned, that ſhe hath received at the Lords hand ſufficient correction for all her ſins. A voyce cryed in the wilderneſs, Prepare the way of the Lord in the wilderneſs, make ſtraight the path of our God in the deſart. Let all valleys be exalted, and every mountain and hill be laid low. What ſo is crooked, let it be made ſtreight, and let the rough be made plain fields. For the glory of the Lord ſhall appear, and all fleſh ſhall at once ſee it. For why? the mouth of the Lord hath ſpoken it. The ſame voyce ſpake, Now cry. And the Prophet anſwered, What ſhall I cry? That all fleſh is graſs, and that all the goodlineſſe thereof is as the flower of the field. The graſs is withered, the flower falleth away. Even ſo is the people as graſs, when the breath of the Lord bloweth upon them. Nevertheleſs, whether the graſs wither, or that the flower fade away, yet the word of our God endureth for ever. Go up unto the high hill, O Sion, thou that bringeſt good tidings, lift up thy voyce with

with power, O thou Preacher Hieruſalem: lift it up without fear, and ſay unto the cities of Iuda, Behold your God, behold, the Lord God ſhall come with power, and bear rule with his arm. Behold, he bringeth his treaſure with him, and his works go before him. He ſhall feed his flock like an herd-man: he ſhall gather the lambs together with his arm, and carry them in his boſome, and ſhall kindly intreat thoſe that bear young.

The Goſpel. Luke 1. 57.

ELizabeths time came that ſhe ſhould be delivered, and ſhe brought forth a ſon. And her neighbours and her coſins heard ſay how the Lord had ſhewed great mercy upon her, and rejoyced with her. And it fortuned that in the eighth day they came to circumciſe the childe, and called his name Zachary, after the name of his father. And his mother anſwered, and ſaid, Not ſo, but his name ſhall be called Iohn. And they ſaid unto her, There is none of thy kindred that is named with this name. And they made ſigns to his father, how he would have him called. And he asked for writing tables, and wrote, ſaying, His name is Iohn. And they marvelled all. And his mouth was opened immediatly, and his tongue looſed, and he ſpake and praiſed God. And fear came on all them that dwelt nigh unto him. And all theſe ſayings were noiſed abroad thorowout all the high countrey of Iury, and they that heard them, laid them up in their hearts, ſaying, What manner of childe ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying, Praiſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation unto us in the houſe of his ſervant David, even as he promiſed by the mouth of his holy Prophets, which were ſince the world began. That we ſhould be ſaved from our enemies, and from the hand of all that hate us. That he would deal mercifully with our fathers, and remember his holy Covenant: that he would perform the oath which he ſware to our father Abraham, for to give us. That we being delivered out of the hands of our enemies, might ſerve him without fear all the dayes of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou child ſhalt

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be called the Propher of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his wayes. To give knowledge of ſalvation unto his people for the remiſſion of ſins, through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us. To give light to them that ſit in darkneſs, and in the ſhadow of death, and to guide our feet into the way of peace. And the childe grew, and waxed ſtrong in ſpirit, and was in the wilderneſs till the day came when he ſhould ſhew himſelf unto the Iſraelites.

¶ *Saint Peters day.*

The Collect.

ALmighty God, which by thy Son Ieſus Chriſt, haſt given to thy Apoſtle S. Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock: make we beſeech thee all Biſhops and Paſtors diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory, through Ieſus Chriſt our Lord.

The Epiſtle. Acts 12. 1.

AT the ſame time Herod the King ſtretched forth his hands to vex certain of the Congregation, and he killed Iames the brother of Iohn with the ſword. And becauſe he ſaw it pleaſed the Iews, he proceeded further, and took Peter alſo. Then were the dayes of ſweet bread. And when he had caught him, he put him in priſon alſo, and delivered him to four quaternions of ſouldiers to be kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the Congregration unto God for him. And when Herod would have brought him out unto the people, the ſame night ſlept Peter between two ſouldiers bound with two chains, and the keepers before the door kept the priſon. And behold, the Angel of the Lord was there preſent, and a light ſhined in the habitation, and he ſmote Peter on the ſide, and ſtirred him up, ſaying, Ariſe up quickly. And his chains fell from his hands. And the Angel ſaid unto him Gird thy ſelf, and bind on thy ſandals. And ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he came out, and followed him, and wiſt not that it was truth which was done by the Angel, but thought he had ſeen a viſon. When they were paſt the firſt and ſecond watch, they came unto the iron gate, that

that leadeth into the City which opened unto them of its own accord: and they went out, and paſſed throrow one ſtreet, and forthwith the Angel departed from him. And when Peter was come unto himſelf, he ſaid. Now I know of a ſurety, that the Lord hath ſent his Angel, and hath delivered me out of the hand of Herod, and from all the waiting of the people of the Jews.

The Goſpel. Math. 16. 13.

WHen Jeſus came into the coaſts of the City, which is called Ceſaria Philippi, he asked his Diſciples, ſaying, Whom do men ſay that I the ſon of man am? They ſaid, Some ſay that thou art John Baptiſt, ſome Elias, ſome Jeremias, or one of the Prophets. He ſaith unto them, But whom ſay ye that I am? Simon Peter anſwered and ſaid, Thou art Chriſt the Sonne of the living God. And Jeſus anſwered and ſaid unto him, Happy art thou Simon the ſon of Jonas: for fleſh and blood hath not opened that unto thee, but my Father which is in heaven. And I ſay unto thee, that thou art Peter, and upon this rock will I build my Congregation, and the gates of hell ſhall not prevaile againſt it. And I will give unto thee the keyes of the kingdom of heaven: and whatſoever thou bindeſt in earth, ſhall be bound in heaven: and whatſoever thou looſeſt in earth, ſhall be looſed in heaven.

¶ *Saint Iames the Apoſtle.*

The Collect.

GRant, O mercifull God, that as thine holy Apoſtle James, leaving his father and all that he had without delay, was obedient unto the calling of thy Son of Jeſus Chriſt, and followed him: So we forſaking all worldly and carnall affections, may be evermore ready to follow thy Commandements, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. Act. 11. 27.

IN thoſe dayes came Prophets from the citie of Jeruſalem unto Antioch. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be a great dearth thorowout all the world, which came to paſſe in the Emperour Claudius dayes. Then the diſciples, every man according to his ability, purpoſed to ſend ſuccour unto the brethren which dwelt in Jury: which thing they alſo did and ſent it to the elders by the hands of Barnabas and Saul. At the ſame time Herod the King ſtretched forth

forth his hands to vex certain of the congregation. And he killed James the brother of John with the ſword: and becauſe he ſaw it pleaſed the Iews, he proceeded further, and took Peter alſo.

The Goſpel. Mat. 20. 23.

THen came to him the mother of Zebedees children with her ſons, worſhiping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaid unto him, Grant that theſe my two ſons may ſit, the one on the right hand, and the other on the left in thy kingdome. But Ieſus anſwered and ſaid, Ye wot not what ye aſk: Are ye able to drink of the cup that I ſhall drink of? and to be baptized with the baptiſme that I am baptized with? They ſaid unto him, We are. He ſaid unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſme that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but it ſhall chance unto them that it is prepared for of my Father. And when the ten heard this, they diſdained at the two brethren. But Ieſus called them unto him, and ſaid, Ye know that the Princes of the nations have dominion over them, and they that are great men exerciſe authority upon them. It ſhall not be ſo among you. But whoſoever will be great among you, let him be your miniſter, and whoſoever will be chiefe among you, let him be your ſervant: Even as the Sonne of man came not to be miniſtred unto, but to miniſter, and to give his life a redemption for many.

Saint Bartholomew Apoſtle.

The Collect.

O Almighty and everlaſting God, which haſt given grace to thine Apoſtle Bartholomew truly to believe and to preach thy word: grant, we beſeech thee, unto thy Church, both to love that he believed, and to preach that he taught, through Chriſt our Lord. Amen.

The Epiſtle. Acts 5. 12.

BY the hands of the Apoſtles were many ſigns and wonders ſhewed among the people: and they were all together with one accord in Solomons porch. And of other durſt no man joyn himſelf to them: Nevertheleſſe, the people magnified them. The number of them that believed in the Lord, both of men and women, grew more and more, inſomuch that they brought the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt way the ſhadow of Peter. when he came by, might ſhadow

ſome

ſome of them. There came alſo a multitude out of the cities round about, unto Ieruſalem, bringing ſick folks, and them that were vexed with unclean ſpirits, and they were healed every one.

The Goſpel. Luke 22.24.

AND there was a ſtrife among them, which of them ſhould ſeem to be the greateſt. And he ſaid unto them, The kings of the nations reign over them, and they that have authority upon them are called gracious lords: but ye ſhall not ſo be. But he that is greateſt among you, ſhall be as the younger, and he that is chief, ſhall be as he that doth miniſter. For whether is greater, he that ſitteth at meat, or he that ſerveth? Is not he that ſitteth at meat? But I am among you as one that miniſtreth. Ye are they which have abiden with me in my temptations. And I appoint unto you a kingdome, as my Father hath appointed unto me, that ye may eate and drink at my Table in my kingdome, and ſit on ſeats judging the twelve tribes of Iſrael.

¶ *Saint Matthew the Apoſtle.*

The Collect.

ALmighty God, which by thy bleſſed Son didſt call Matthew from the receit of cuſtome, to be an Apoſtle and Evangeliſt: Grant us grace to forſake all covetous deſires and inordinate love of riches, and to follow thy ſaid Son Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, &c.

The Epiſtle. 2 Cor. 4. 1.

SEeing that we have ſuch an office, even as God hath had mercy on us, we go not out of kind, but have caſt from us the cloaks of unhoneſty, and walk not in craftineſſe, neither handle we the word of God deceitfully, but open the truth, and report our ſelves to every mans conſcience in the ſight of God. If our Goſpel be yet hid, it is hid among them that are loſt, in whom the God of this world hath blinded the minds of them which believe not, leaſt the light of the Goſpel of the glory of Chriſt (which is the Image of God) ſhould ſhine unto them. For we preach not our ſelves, but Chriſt Ieſus to be the Lord, and our ſelves your ſervants for Ieſus ſake. For it is God that commandeth the light to ſhine out of darkneſſe, which hath ſhined in our hearts, for to give the light of the knowledge of the glory of God, in the face of Ieſus Chriſt.

The

The Goſpel. Mat. 9. 2.

AND as Ieſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of Cuſtome: and he ſaid unto him follow me. And he aroſe, and followed him. And it came to paſſe, as Ieſus ſate at meat in his houſe behold, many publicans alſo and ſinners that came, ſate down with Ieſus and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your Maſter with publicans and ſinners? But when Ieſus heard that, he ſaid unto them, They that be ſtrong need to the phyſician, but they that are ſick. Go ye rather and learn what that meaneth: I will have mercy, and not ſacrifice. For I am not come to call the righteous, but ſinners to repentance.

¶ *St. Michael and all Angels*

The Collect.

EVerlaſting God, which haſt ordained and conſtituted the ſervices of all Angels and men in a wonderfull order: mercifully grant that they which alway do thee ſervice in heaven, may by thy appointment ſuccour and defend us in earth, through Ieſus Chriſt our Lord. Amen.

The Epiſtle. Revel. 12. 7.

THere was a great battel in heaven: Michael and his Angels fought with the dragon, and the dragon fought with his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon, that old ſerpent, called the devill and Satanas, was caſt out, which deceiveth all the world. And he was caſt into the earth, and his angels were caſt out alſo with him. And I heard a loud voyce, ſaying, In heaven is now made ſalvation and ſtrength, and the kingdome of our God, and the power of his Chriſt. For the accuſer of our brethren is caſt down, which accuſed them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their Teſtimony, and they loved not their lives unto the death. Therefore rejoyce ye heavens, and ye that dwell in them, Wo unto the inhabitans of the earth, and of the ſea, for the devill is come down unto you, which hath great wrath, becauſe he knoweth that he hath but a ſhort time.

The Goſpel. Matth. 18. 1.

AT the ſame time came the Diſciples unto Jeſus, ſaying, Who is the greateſt in the Kingdome of heaven? Jeſus called a child unto him and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye turn, and become as children, ye ſhall not enter into the kingdome of heaven. Whoſoever therefore humbleth himſelf as this childe, the ſame is the greateſt in the kingdome of heaven. And whoſoever receiveth ſuch a childe in my Name, receiveth me. But whoſo doth offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the Sea. Wo unto the world becauſe of offences. Neceſſary it is that offences come: but wo unto the man by whom the offence cometh. Wherefore, if thy hand or thy foot hinder thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather then thou ſhouldeſt (having two hands, or two feet) be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather then (having two eyes) to be caſt into hell fire. Take heed that ye deſpiſe not one of theſe little ones. For I ſay unto you, that in heaven their Angels do alwayes behold the face of my Father which is in heaven.

¶ *Saint Luke the Evangeliſt.*

The Collect.

ALmighty God, which calledſt Luke the Phyſician, whoſe praiſe is in the Goſpel, to be a Phyſician of the ſoul: it may pleaſe thee by the wholſome medicines of his doctrine, to heal all the diſeaſes of our ſouls, through thy Son Jeſus Chriſt our Lord. Amen.

The Epiſtle. 2 Tim. 4. 5.

WAtch thou in all things, ſuffer afflictions, do the work thorowly of an Evangeliſt, fulfill thine office unto the uttermoſt. Be ſober. For I am now ready to be offered, and the time of my departing is at hand. I have fought a good fight, I have fulfilled my courſe, I have kept the faith, from henceforth there is laid up for me a crown of righteouſneſs, which the Lord that is a righteous Judge, ſhall give to me at that day; not to me onely, but to all them that love his coming. Do thy diligence that thou mayeſt come ſhortly unto me. For Demas hath forſaken me, and loveth this preſent world,

world, and is departed unto Theſſalonica. Creſcens is gone to Galatia, Titus to Dalmatia, onely Lucas is with me. Take Mark, and bring him with thee: for he is profitable unto me for adminiſtration. And Tychichus have I ſent unto Epheſus. The cloak that I left at Troada with Carpus, when thou comeſt, bring with thee, and the books, but eſpecially the parchment. Alexander the Copperſmith did me much evil, the Lord reward him according to his deed: of whom be thou ware alſo, for he hath greatly withſtood our words.

The Goſpel. Luk. 10. 1.

THe Lord appointed the other ſeventy (and two) alſo, and ſent them two and two before him into every city and place, whither he himſelf would come. Therefore he ſaid unto them, The harveſt is great but the labourers are few. Pray ye therefore the Lord of the harveſt to ſend forth labourers into his harveſt. Go your wayes, behold I ſend you forth as lambs among wolves. Bear no wallet, neither ſcrip nor ſhoes, and ſalute no man by the way. Into whatſoever houſe you enter, firſt ſay. Peace be to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it, if not it ſhall returne to you again. And in the ſame houſe tarry ſtill, eating and drinking ſuch as they give: For the labourer is worthy of his reward.

¶ *Simon and Iude Apoſtles.*

The Collect.

ALmighty God which haſt builded thy Congregation upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the head corner ſtone: grant us ſo to be joyned together in unity of Spirit by their doctrine that we may be made an holy Temple acceptable to thee through Ieſus Chriſt our Lord. Amen.

The Epiſtle. Jude 1.

JUde the ſervant of Jeſus Chriſt the brother of James, to them which are called and ſanctified of God the Father, and preſerved in Ieſus Chriſt: mercy unto you, and peace and love be multiplyed. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needfull for me to write unto you to exhort you that ye ſhould continually labour in the faith, which was once given unto the Saints. For there are certain ungodly men craftily crept in, of which it was written aforetime, unto ſuch judgement: They turn the grace of our God into wantonneſs, and deny God (which is the onely Lord)

Lord) and our Lord Jesus Christ. My mind is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that he had delivered the people out of Egypt, destroyed them which after believed not. The Angels also which kept not their first state, but left their own habitation, he hath reserved in everlasting chains under darkenesse, unto the Judgement of the great day. Even as Sodom and Gomorrah, and the cities about them, which in like manner defiled themselves with fornication, and followed strange flesh, are set forth for an example, and suffered the pain of eternall fire. Likewise these being deceived by dreams, defile the flesh, despise rulers and speake evil of them that are in Authority.

The Gospel. John 15. 17.

THis command I you, that ye love together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his own: howbeit, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater then the Lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they have not known him that sent me. If I had not come and spoken unto them, they should have had no sin: but now have they nothing to cloake their sin withall. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they should have had no sin: but now have they both seen and hated, not onely me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me. And ye shall bear witnesse also, because ye have been with me from the beginning.

¶ *All Saints day.*

The Collect.

ALmighty God, which hast knit together the Elect in one communion and fellowship in the mysticall body of thy Son Christ our Lord: grant us grace so to follow thy holy Saints in all vertuous and godly living that

that we may come to thoſe unſpeakable joyes, which thou haſt prepared for them that unfainedly love thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. Rev. 7. 2.

BEhold, I John ſaw another Angel aſcend from the riſing of the Sun, which had the ſeale of the living God, and he cried with a loud voice to the four Angels (to whom power was given to hurt the earth and the ſea) ſaying, Hurt not the earth, neither the ſea, neither the trees till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed, and there were ſealed an hundred and fourty and four thouſand of all the tribes of the children of Iſrael. Of the tribe of Juda, were ſealed twelve thouſand. Of the tribe of Ruben, were ſealed twelve thouſand. Of the tribe of Gad, were ſealed twelve thouſand. Of the tribe of Aſer, were ſealed twelve thouſand. Of the tribe of Nepthali, were ſealed twelve thouſand. Of the tribe of Manaſſes, were ſealed twelve thouſand, Of the tribe of Simeon, were ſealed twelve thouſand. Of the tribe of Levi, were ſealed twelve thouſand. Of the tribe of Iſſachar, were ſealed twelve thouſand. Of the tribe of Zabulon, were ſealed twelve thouſand. Of the tribe of Joſeph, were ſealed twelve thouſand. Of the tribe of Benjamin, were ſealed twelve thouſand. After this I beheld, and lo, a great multitude (which no man can number) of all nations, and people, and tongues, ſtood before the ſeat, and before the Lamb, cloathed with long white garments, and palmes in their hands, and cryed with a loud voice, ſaying, Salvation be aſcribed to him that ſitteth upon the ſeate of our God, and unto the Lamb. And all the Angels ſtood in the compaſs of the ſeat, and of the Elders, and the four beaſts, and fell before the ſeat on their faces, and worſhipped God, ſaying, Amen: Bleſſing, and glory, and wiſdom, and thanks, and honour, and power, and might, be unto our God for evermore. Amen.

The Goſpel. Mat. 5. 1.

JEſus ſeeing the people went up into the mountain, and when he was ſet, his Diſciples came to him. And, after that he had opened his mouth, he taught them ſaying. Bleſſed are the poor in ſpirit for theirs is the Kingdome of Heaven. Bleſſed are they that mourn, for they ſhall receive comfort. Bleſſed are the meek, for they ſhall receive the inheritance of the earth. Bleſſed are they

which hunger and thirſt after righteouſneſs, for they ſhall be ſatisfied. Bleſſed are the mercifull, for they ſhall obtain mercy. Bleſſed are the pure in heart, for they ſhall ſee God. Bleſſed are the peace-makers, for they ſhall be called the children of God. Bleſſed are they which ſuffer perſecution for righteouſneſſe ſake, for theirs is the kingdome of heaven. Bleſſed are ye when men revile you, and perſecute you, and ſhall falſely ſay all manner of evill ſaying againſt you for my ſake, rejoyce and be glad, for great is your reward in heaven. For ſo perſecuted they the Prophets which where before you.

¶ The order for the adminiſtration of the Lords *Supper*, or *holy Communion*.

So many as intend to be partakers of the holy Communion, ſhall ſignifie their names to the Curate over night, or elſe in the morning before the beginning of Morning prayer, or immediately after.

And if any of thoſe be an open and notorious evill liver, ſo that the Congregation by him is offended, or have done any wrong to his neighbours by word or deed, the Curate having knowledge thereof, ſhall call him, and advertiſe him in any wiſe not to preſume to come to the Lords Table, untill he have openly declared himſelf to have truly repented and amended his former wicked life, that the Congregation may thereby be ſatisfied, which afore were offended; and that he have recompenſed the parties whom he hath done wrong unto, or at the leaſt declare himſelf to be in full purpoſe ſo to do, as ſoon as he conveniently may.

The ſame order ſhall the Curate uſe with thoſe betwixt whom he perceiveth malice and hatred to reign, not ſuffering them to be partakers of the Lords Table, untill he know them to be reconciled. And if one of the parties ſo at variance, be content to forgive from the bottome of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended, and the other party will not be perſwaded to a godly unity, but remain ſtill in his frowardneſſe and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The

The Table at the Communion time having a fair white linnen cloth upon it, ſhall ſtand in the body of the Church, or in the Chancell, where Morning prayer and Evening prayer be appointed to be ſaid. And the Prieſt ſtanding at the North ſide of the Table, ſhall ſay the Lords prayer, with this Collect following.

¶ *The Communion.*

OUR Father which art in heaven. Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread: And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: but deliver us from evill. Amen.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandements: and the people kneeling, ſhall after every Commandement aske God mercy for their tranſgreſſion of the ſame after this ſort.*

Miniſter.

GOd ſpake theſe words, and ſaid, I am the Lord thy God: thou ſhalt have none other gods but me.

People. Lord have mercy upon us, and incline our hearts to keep this Law.

Miniſter. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſſe of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou ſhalt not bow down to them, nor worſhip them, For I the Lord thy God am a jealous God, and viſit the ſinnes of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands of them that love me and keep my Commandmenrs.

People. Lord have mercy upon us, &c.

Miniſt. Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his Name in vain.

People. Lord have mercy upon us, &c.

Minister. Remember that thou keep holy the Sabbath day. Six dayes shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates. For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord have mercy upon us, &c.

Minist. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord have mercy upon us, &c.

Minist. Thou shalt do no murther.

People. Lord have mercy upon us, &c.

Minist. Thou shalt not commit adultery.

People. Lord have mercy upon us, &c.

Minist. Thou shalt not steal.

People. Lord have mercy upon us, &c.

Minist. Thou shalt not bear false witnesse against thy neighbour.

People. Lord have mercy upon us, &c.

Minist. Thou shalt not covet thy neighbours house. Thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

People. Lord have mercy upon us, and write all these thy Laws in our hearts we beseech thee.

¶ *Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing up, and saying,*

¶ Let us pray.

ALmighty God, whose kingdome is everlasting, and power infinite, have mercy upon the whole Congregation, and so rule the heart of thy chosen servant *Charles* our King and Governour, that he knowing whose Minister he is, may above all things seek thy honour and glory, and that we his Subjects, duely considering whose authority he hath, may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth ever one God, world without end.

Almighty

ALmighty and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them, as it seemeth best to thy godly wisdome: we humbly beseech thee so to dispose and govern the heart of *Charles* thy servant our King & Governour, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godlinesse: Grant this, O mercifull Father, for thy dear Sons sake Jesus Christ our Lord. Amen.

¶ *Immediately after the Collects the Priest shall read the Epistle, beginning thus.* The Epistle written in the Chapter of

¶ *And the Epistle ended, he shall say the Gospel, beginning thus.* The Gospel written in the Chapter of

¶ *And Epistle and Gospel being ended, shall be said the Creed.*

I Believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the onely begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men, and for our salvation, came down from heaven, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdome shall have no end. And I believe in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one baptisme for the remission of sinnes. And I look for the resurrection of the dead, and the life of the world to come. Amen.

¶ *After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.*

¶ *After ſuch Sermon, Homily, or Exhortation, the Curate ſhall declare unto the people, whether there be any Holy dayes, or faſting dayes the week following, and earneſtly exhort them to remember the poor, ſaying one or more of theſe ſentences following, as he thinketh moſt convenient by his diſcretion.*

LEt your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heaven. *Matth.* 5.

Lay not up for your ſelves treaſure upon the earth, where the ruſt and moth doth corrupt, and where thieves break thorow and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break thorow and ſteal. *Matth.* 6.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them, for this is the Law and the Prophets. *Matth.* 7.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdome of heaven: but he that doth the will of my Father which is in heaven, *Matth.* 7.

Zacheus ſtood forth, & ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I reſtore four-fold. *Luke* 19.

Who goeth a warfare at any time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9.

If we have ſowen unto you ſpirituall things, is it a great matter if we ſhall reap your worldly things? 1 *Cor.* 9.

Do ye not know, that they which miniſter about holy things, live of the ſacrifice? and they which wait at the Altar, are partakers with the Altar? Even ſo hath the Lord alſo ordained, that they which preach the Goſpel, ſhould live of the Goſpel. 1 *Cor.* 9.

He that ſoweth little, ſhall reap little: and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudging, or of neceſſity, for God loveth a cheerful giver. 2 *Cor.* 9.

Let him that is taught in the word, miniſter unto him that teacheth in all good things. Be not deceived, God is not mocked, for whatſoever a man ſoweth, that ſhall he reap. *Gal.* 6.

While we have time, let us do good unto all men, and ſpecially unto them which are of the houſhold, of faith. *Gal.* 6.

Godlineſs

Godlineſſe is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* 6.

Charge them which are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come that they may attain eternall life. 1 *Tim.* 6.

God is not unrighteous, that he will forget your works and labour that proceedeth of love, which love ye have ſhewed for his Names ſake, which have miniſtred unto the Saints, and yet do miniſter. *Heb.* 9.

To do good and to diſtribute forget not, for with ſuch ſacrifices God is pleaſed. *Heb.* 13.

Whoſo hath this worlds good and ſeeth his brother hath need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? 1 *Iohn* 3.

Give almes of thy goods, and turn never thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee. *Tobit* 4.

Be mercifull after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity. *Tobit* 4.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it ſhall be paid him again. *Prov.* 19.

Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſal.* 41.

¶ *Then ſhall the Church-wardens, or ſome other by them appointed, gather the devotion of the people, and put the ſame into the poor mans box, & upon the offering dayes appointed, every man and woman ſhall pay to the Curate the due & accuſtomed offerings. After which done the Prieſt ſhall ſay,*

¶ Let us pray for the whole ſtate of Chriſts Church militant here on earth.

¶ *If there be no alms given to the poor, then ſhall the words,* (of accepting our alms) *be left out unſaid.*

ALmighty and everliving God, which by thy holy Apoſtle haſt taught us to make prayers and ſupplications, & to give thanks for all men: We humbly beſeech thee moſt mercifully (*to accept our alms, and*) to receive theſe our prayers, which we offer unto thy divine Majeſty, beſeeching thee to inſpire continually the univerſall Church with the ſpirit of truth, unity, and concord; & grant

that

that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, & live in unity & godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes and governours, and ſpecially thy ſervant *Charles* our King, that under him we may be godly and quietly governed. And grant unto his whole Councell, and to all that be put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of Gods true religion and vertue. Give grace (O heavenly Father) to all Biſhops, Paſtors and Curates, that they may both by their life and doctrine, ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments: And to all thy People give thy heavenly grace and ſpecially to this Congregation here preſent, that with meek heart and due reverence, they may heare and receive thy holy Word, truly ſerving thee in holineſſe and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſſe (O Lord) to comfort and ſuccour all them which in this tranſitory life be in trouble, ſorrow, need, ſickneſſe, or any other adverſity: Grant this, O Father, for Jeſus Chriſts ſake, our only Mediator and Advocate. Amen.

¶ *Then ſhall follow this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Communion.*

WE be come together at this time (dearly beloved brethren) to feed at the Lords Supper, unto the which in Gods behalfe I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſts ſake that ye will not refuſe to come thereto, being ſo lovingly called and bidden of God himſelf. Ye know how grievous and unkind a thing it is when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they which be called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? who would not think a great injury, and wrong done unto him? Wherefore moſt dearely beloved in Chriſt, take ye good heed, leaſt ye withdrawing your ſelves from this holy Supper, provoke Gods indignation againſt you, It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe: but ſuch excuſes be not ſo eaſily accepted and allowed before God.

If

If any man ſay, I am a grievous ſinner, and therefore am afraid to come; wherefore then do you not repent and amend? When God calleth you, be ye not aſhamed to ſay, you will not come? When you ſhould return to God, will you excuſe your ſelf and ſay that you be not ready? Conſider earneſtly with your ſelves how little ſuch fained excuſes ſhall avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farme, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part am here preſent, and according to mine office, I bid you in the Name of God, I call you in Chriſts behalf, I exhort you, as you love your own ſalvation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchſafe to yeeld up his ſoul by death upon the Croſſe for your health: even ſo it is your duty to receive the Communion together in the remembrance of his death, as he himſelf commanded. Now if ye will in no wiſe thus do, conſider with your ſelves, how great injury you do unto God, and how ſore puniſhment hangeth over your heads for the ſame. And whereas you offend God ſo ſore in refuſing this holy banquet, I admoniſh, exhort, and beſeech you, that unto this unkindneſſe ye will not adde any more: Which thing ye ſhall do, if ye ſtand by as gazers and lookers on them that do communicate, and be not partakers of the ſame your ſelves. For what thing can this be accounted elſe, then a further contempt and unkindneſſe unto God? Truly it is a great unthankfulneſſe to ſay nay, when ye be called: but the fault is much greater, when men ſtand by, and yet will neither eat nor drink this holy Communion with others. I pray you, what can this be elſe, but even to have the myſteries of Chriſt in deriſion? It is ſaid unto all, Take ye, and eat, Take, and drink ye all of this, Do this in remembrance of me. With what face then, or with what countenance ſhall ye hear theſe words? What will this be elſe but a neglecting, a deſpiſing and mocking of the Teſtament of Chriſt? Wherefore, rather then ye ſhould ſo do, depart you hence, and give place to them that be godly diſpoſed. But when ye depart, I beſeech you ponder with your ſelves from whom ye depart: ye depart from the Lords Table, ye depart from your brethren, and from the banquet of moſt heavenly food. Theſe things if

ye earneſtly conſider, ye ſhall by Gods grace return to a better mind: for the obtaining whereof, we ſhall make our humble petitions, while we ſhall receive the holy Communion.

¶ *And ſometime ſhall this be ſaid alſo, at the diſcretion of the Curate.*

DEarly beloved, foraſmuch as our duty is to render to Almighty God our heavenly Father moſt hearty thanks, for that he hath given his Son our Saviour Jeſus Chriſt, not onely to die for us, but alſo to be our ſpirituall food and ſuſtenance, as it is declared unto us, as well by Gods word, as by the holy Sacrament of his bleſſed Body and Blood: the which being ſo comfortable a thing to them which receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you to conſider the dignity of the holy myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences, as you ſhould come holy and clean to a moſt godly and heavenly feaſt, ſo that in no wiſe you come but in the marriage garment required of God in holy Scripture, and ſo come and be received as worthy partakers of ſuch an heavenly Table. The way and means thereto is: Fifſt, to examine your lives and converſation by the rule of Gods Commandments, and whereinſoever ye ſhall perceive your ſelves to have offended, either by will, word, or deed, there bewail your own ſinfull lives, and confeſs your ſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch, as be not onely againſt God, but alſo againſt your neighbours: then ye ſhall reconcile your ſelves unto them, ready to make reſtitution and ſatisfaction, according to the uttermoſt of your power, for all injuries and wrongs done by you to any other, and likewiſe being ready to forgive others that have offended you, as you would have forgiveneſs of your offences at Gods hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. And becauſe it is requiſite that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience: therefore if there be any of you, which by the means aforeſaid, cannot quiet his own conſcience, but requireth further comfort or counſel, then let him come to me, or ſome other diſcreet and learned Miniſter of Gods word, and open his grief,

grief, that he may receive ſuch ghoſtly counſel, advice, and comfort, as his conſcience may be relieved, and that by the miniſtry of Gods word he may receive comfort, and the benefit of abſolution, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Then ſhall the Prieſt ſay this Exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Chriſt, muſt conſider what Saint Paul writeth to the Corinthians: how he exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that bread, and drink of that cup. For as the benefit it great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood, then we dwell in Chriſt, and Chriſt in us, we be one with Chriſt, and Chriſt with us.) So is the danger great, if we receive the ſame unworthily. For then we be guilty of the body and blood of Chriſt our Saviour: we eat and drink our own damnation, not conſidering the Lords body: we kindle Gods wrath againſt us, we provoke him to plague us with divers diſeaſes, and ſundry kindes of death. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice or envie, or in any other grievous crime, bewail your ſins, and come not to this holy Table, leſt after the taking of that holy Sacrament, the Devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul. Judge therefore your ſelves, brethren, that ye be not judged of the Lord. Repent you truly for your ſins paſt: have a lively and ſtedfaſt faith in Chriſt our Saviour. Amend your lives, and be in perfect charity with all men, ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things, ye muſt give moſt humble and hearty thanks to God the Father, the Son and the holy Ghoſt, for the redemption of the world, by the death and paſſion of our Saviour Chriſt, both God and man, who did humble himſelf even to the death upon the Croſs for us miſerable ſinners, which lay in darkneſs and ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter and onely Saviour Jeſus Chriſt thus dying for us, and the innumerable

innumerable benefits which by his precious bloodshedinge he hath obtained to us: he hath instituted and obtained holy mysteries as pledges of his love, and continuall remembrance of his death, to our great and endless comfort. To him therefore with the Father and the holy Ghost, let us give (as we are most bounden) continuall thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the dayes of our life. Amen.

¶ *Then shall the Priest say to them that come to receive the holy Communion.*

YOu that do truly and earnestly repent you of your sins, and be in love and charity with your neighbours, and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy wayes: draw near, and take this holy Sacrament to your comfort, make your humble confession to Almighty God before this Congregation here gathered together in his holy Name, meekly kneeling upon your knees.

¶ *Then shall this generall confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.*

ALmighty God, Father of our Lord Jesus Christ, maker of all things, Iudge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most mercifull Father, for thy Son our Lord Iesus Christs sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee, in newness of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest or the Bishop (being present) stand up, and turning himself to the people, say thus.*

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance & true faith turn unto him: have mercy upon you, pardon and deliver you from

all

all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt alſo ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him. Come unto me all that travel, and be heavy laden, and I will refreſh you. So God loved the world, that he gave his onely begotten Son, to the end that all that believe in him ſhould not periſh, but have life everlaſting.

Hear alſo what Saint Paul ſaith, This is a true ſaying, and worthy of all men to be received, That Jeſus Chriſt came into the world to ſave ſinners.

Hear alſo what Saint John ſaith, If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.

¶ *After which the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

Anſwer. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſwer. It is meet and right ſo to do.

Prieſt. It is very meet, right, and our bounden duty, that we ſhould at all times, and in all places; give thanks unto thee, O Lord holy Father, Almighty everlaſting God.

¶ *Here ſhall follow the proper Preface according to the time, if there be any ſpecially appointed or elſe immediately ſhall follow.*

Therefore with Angels and Archangels, &c.

¶ Proper Prefaces.

¶ *Upon Chriſtmas day, and ſeven dayes after.*

BEcauſe thou didſt give Jeſus Chriſt thine onely Son to be born as this day for us, who by the operation of the holy Ghoſt was made very man, of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels and Archangels, &c.

¶ *Upon Eaſter day, and ſeven dayes after.*

BUt chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchall Lamb, which was offered for us, and hath taken away the ſin of the world, who by

by his death hath deſtroyed death, and by his riſing to life again, hath reſtored to us everlaſting life. Therefore with Angels, &c.

¶ *Vpon the Aſcenſion day, and ſeven daves after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven, to prepare a place for us, that where he is, thither might we alſo aſcend, and reign with him in glory. Therefore with Angels, and Archangels, &c.

¶ *Vpon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the holy Ghoſt came down this day from heaven, with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly to preach the Goſpel unto all nations, whereby we are brought out of darkneſs and error, into the clear light, and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, &c.

¶ *Vpon the Feaſt of Trinity onely.*

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places give thanks to thee, O Lord Almighty and everlaſting God, which art one God, one Lord, not one onely perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the holy Ghoſt, without any difference or inequality. Therefore with Angels, &c.

¶ *After which Prefaces ſhall follow immediately.*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High.

¶ *Then ſhall the Prieſt, kneeling down at Gods board, ſay in the name of all them that ſhall receive the Communion this Prayer following.*

WE do not preſume to come to this thy Table, O mercifull Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We be not worthy ſo much as to gather up the crumbs under thy Table,

ble. But thou art the ſame Lord, whoſe property is alwayes to have mercy: grant us therefore gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinfull bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay as followeth.*

ALmighty God, our heavenly Father, which of thy tender mercy didſt give thine onely Son Jeſus Chriſt to ſuffer death upon the Croſs for our redemption, who made there, by his own oblation of himſelf once offered, a full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel command us to continue a perpetuall memory of this his precious death untill his coming again: Hear us, O mercifull Father, we beſeech thee, and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our ſaviour Jeſus Chriſts holy Inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood: Who in the ſame night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his Diſciples, ſaying, Take, eat, this is my body, which is given for you, do this in remembrance of me. Likewiſe after ſupper he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this is my blood of the new Teſtament, which is ſhed for you, and for many for the remiſſion of ſins: do this as oft as you ſhall drink it, in remembrance of me.

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and next deliver it to other Miniſters (if any be there preſent) that they may help the chief Miniſter, and after to the people in their hands, kneeling. And when he delivereth the bread, he ſhall ſay,*

THe body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul into everlaſting life: & take and eat this in remembrance that Chriſt died for thee, and feed on him in thine heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the cup, ſhall ſay,*

THe blood of our Lord Jeſus Chriſt which was ſhed for thee, preſerve thy body and ſoul into everlaſting life: and drink this in remembrance that Chriſts blood was ſhed for thee, and be thankfull.

¶ *The*

¶ *Then ſhall the Prieſt ſay the Lords Prayer, the people repeating after him every Petition. After ſhall be ſaid as followeth.*

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving, moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Ieſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee, humbly beſeeching thee, that all we which be partakers of this holy Communion, may be fulled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins, to offer unto thee any ſacrifice: yet we beſeech thee to accept this our bounden duty and ſervice, not weighing our merits, but pardoning our offences, through Ieſus Chriſt our Lord, by whom, and with whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Or thus.

ALmighty and everliving God we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, which have duly received thoſe holy myſteries, with the ſpirituall food of the moſt precious body and blood of thy Son our Saviour Ieſus Chriſt and doeſt aſſure us thereby of thy favour and goodneſs toward us, and that we be very members incorporate in thy myſticall body, which is the bleſſed company of all faithfull people, and be alſo heirs through hope of thy everlaſting Kingdome, by the merits of the moſt precious death and paſſion of thy dear Son: we now moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works, as thou haſt prepared for us to walk in, through Ieſus Chriſt our Lord; to whom with thee and the holy Ghoſt, be all honour and glory world without end. Amen.

¶ *Then ſhall be ſaid or ſung,*

GLory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God heavenly King, God the Father

Father Almighty. O Lord the onely begotten Son Jeſus Chriſt, O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the World, have mercy upon us. Thou that takeſt away the ſins of the World, have mercy upon us. Thou that takeſt away the ſins of the world receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us. For thou onely art holy, thou onely art the Lord, thou onely O Chriſt with the holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ *Then the Prieſt or Biſhop, if he be preſent, ſhall let them depart with this bleſſing.*

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God and of his Son Jeſus Chriſt our Lord, and the bleſſing of God Almighty, the Father, the Son and the holy Ghoſt, be amongſt you, and remain with you alwaies. Amen.

¶ *Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one. And the ſame may be ſaid alſo as often as occaſion ſhall ſerve, after the collects either of Morning and Evening Prayer, Communion or Letany, by the diſcretion of the Miniſter.*

ASſiſt us mercifully, O Lord, in theſe our ſupplications and prayers and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation, that among all the changes and chances of this mortall life, they may ever be defended by thy moſt gracious and ready help through Jeſus Chriſt our Lord. Amen.

OAlmighty Lord, nd everlaſting God, vouchſafe we beſeech thee to direct, ſanctifie, and govern both our hearts and bodies in the wayes of thy Laws and in the works of thy Commandements, that through thy moſt mighty protection both here and ever, we may be preſerved in body and ſoul through our Lord and Saviour Jeſus Chriſt. Amen.

GRant we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

Prevent

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continuall help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

ALmighty God, the fountain of all wiſdome, which knoweſt our neceſſities before we ask, and our ignorance in asking: we beſeech thee to have compaſſion upon our infirmities, and thoſe things which for our unworthineſſe we dare not, and for our blindneſſe we cannot ask, vouchſafe to give us, for the worthineſſe of thy Son Jeſus Chriſt our Lord. Amen.

ALmighty God, which haſt promiſed to hear the petitions of them that ask in thy Sons Name, we beſeech thee mercifully to encline thine ears to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our neceſſity, & to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. Amen.

¶ *Vpon the holy dayes (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, untill the end of the Homily, concluding with the generall prayer* (for the whole eſtate of Chriſts Church militant here in earth) *and one or more of thoſe Collects before rehearſed, as occaſion ſhall ſerve. And there ſhall be no celebration of the Lords Supper, except there be a good number to communicate with the Prieſt, according to his diſcretion. And if there be not above twenty perſons in the Pariſh of diſcretion to receive the Communion, yet there ſhall be no Communion, except four or three at the leaſt communicate with the Prieſt.*

And in Cathedral and Collegiat Churches, where be many Prieſts and Deacons, they ſhall all receive the Communion with the Miniſter every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary. And to take away the ſuperſtition, which any perſon hath, or might have in the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſuall to be eaten at the table with other meats, but the beſt and pureſt wheat bread that conveniently may be gotten. And if any of the Bread and Wine remain, the Curate ſhall have it to his owne uſe. The Bread and Wine for the Communion ſhall be provided by the Curate and the Church-wardens, at the charges of the Pariſh, and the Pariſh ſhall be diſcharged of ſuch ſums of mo-

ney,

ney, or other duties, which hitherto they have paid for the ſame by order of their houſes every Sunday.

And note that every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one, and ſhall alſo receive the Sacraments and other Rites, according to the order in this book appointed. And yearly at Eaſter, every pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their deputy or deputies, and pay to them or him all Eccleſiaſtical duties, accuſtomably due, then and at that time to be payd.

¶ The miniſtration of Baptiſme to be uſed *in the Church.*

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the old time was not commonly miniſtred, but at two times in the year: at Eaſter and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation, which cuſtome now being grown out of uſe (although it cannot for many conſiderations be well reſtored again) it is thought good to follow the ſame as neer as conveniently may be. Wherefore the people are to be admoniſhed, that it is moſt convenient that Baptiſme ſhould not be adminiſtred but upon Sundays, and other holy dayes, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Nevertheleſſe, if neceſſity ſo require, children may at all times be baptized at home.

¶ When there are children to be baptized upon the Sunday or holyday, the Parents ſhall give knowledg over night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people with the children, muſt be ready at the Font, either immediately after the laſt Leſſon at Evening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized or not. If any anſwer, No: then ſhall the Prieſt ſay thus,

Dearly

DEarly beloved, foraſmuch as all men be conceived and born in ſinne, and that our Saviour Chriſt ſaith. None can enter into the kingdome of God, except he be regenerate, and born anew of water and of the holy Ghoſt: I beſeech you to call upon God the Father through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to theſe children that thing which by nature they cannot have, that they may be baptized with water and the holy Ghoſt, and received into Chriſts holy Church, and be made lively members of the ſame.

¶ *Then ſhall the Prieſt ſay,*

¶ Let us pray.

ALmighty and everlaſting God, which of thy great mercie didſt ſave Noe and his family in the Ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people thorow the red Sea, figuring thereby thy holy Baptiſme: and by the Baptiſme of thy welbeloved Son Jeſus Chriſt, didſt ſanctifie the flood Jordan, and all other waters to the myſticall waſhing away of ſin: We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being delivered from thy wrath, may be received into the Ark of Chriſts Church, and being ſtedfaſt in faith, joyfull through hope, and rooted in charity, may ſo paſſe the waves of this troubleſome world, that finally they may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortall God, the ayd of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead: we call upon thee for theſe Infants, that they coming to thy holy Baptiſme, may receive remiſſion of their ſins by ſpiritual regeneration. Receive them, O Lord, as thou haſt promiſed by thy welbeloved Son, ſaying, Aske, and you ſhall have; ſeek, and you ſhall find; knock, and it ſhall be opened unto you. So give now unto us that ask; let us that ſeek, find; open the gate unto us that knock, that theſe Infants may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternall kingdome, which thou haſt promiſed by Chriſt our Lord. Amen.

¶ *Then*

¶ *Then ſhall the Prieſt ſay,*

Hear the words of the Goſpel written by Saint Mark in the tenth Chapter, v. 13.

AT a certain time they brought children to Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed and ſaid unto them, Suffer little children to come unto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay unto you, Whoſoever doth not receive the kingdome of God as a little child, he ſhall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.*

FRiends, you hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him: how he blamed thoſe that would have kept them from him: how he exhorteth all men to follow their innocency. You perceive how by his outward geſture and deed he declared his good will toward them: For he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive theſe preſent Infants, that he will embrace them with the arms of his mercy, that he will give unto them the bleſſing of eternall life, and make them partakers of his everlaſting kingdome. Wherefore we being thus perſwaded of the good will of our heavenly Father toward theſe Infants, declared by his Sonne Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing theſe children to his holy Baptiſme: let us faithfully and devoutly give thanks unto him, and ſay.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: increaſe this knowledge, and confirm this faith in us evermore: give thy holy Spirit to theſe Infants, that they may be born again, and be made heirs of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ *Then*

¶ *Then the Prieſt ſhall ſpeak unto the Godfathers and Godmothers on this wiſe.*

WElbeloved friends, ye have brought theſe children here to be baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive them, to lay his hands upon them, to bleſſe them, to releaſe them of their ſins, to give them the kingdom of heaven, and everlaſting life. Ye have heard alſo, that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep and perform. Wherefore after this promiſe made by Chriſt, theſe Infants muſt alſo faithfully for their part promiſe by you that be their ſureties, that they will forſake the Devill, and all his works, and conſtantly believe Gods holy word, and obediently keep his Commandments.

¶ *Then ſhall the Prieſt demand of the Godfathers and Godmothers theſe queſtions following.*

DOſt thou forſake the Devill and all his works, the pomp and glory of the world, with all covetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer. I forſake them all.

Miniſter. Doſt thou believe in God the Father Almighty, maker of heaven and earth? And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt, born of the Virgin Mary, that he ſuffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and alſo did riſe again the third day, that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come again at the end of the world, to judge the quick and the dead? And doeſt thou believe in the holy Ghoſt, the holy Catholick Church, the communion of Saints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

Anſw. All this I ſtedfaſtly believe.

Miniſt. Wilt thou be baptized in this faith?

Anſw. That is my deſire.

¶ *Then ſhall the Prieſt ſay,*

OMerciſull God, grant that the old Adam in theſe children may be ſo buried, that the new man may be raiſed up in them. Amen.

Grant that all carnall affections may die in them, and that

that all things belonging to the Spirit, may live and grow in them. Amen.

Grant that they may have power and ſtrength to have victory, and to triúmph againſt the Devil, the world, and the fleſh. Amen.

Grant that whoſoever is here dedicated to thee by our office and miniſtry, may alſo be endued with heavenly vertues, and everlaſtingly rewarded through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. Amen.

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his Diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, the Son, and of the holy Ghoſt: regard, we beſeech thee, the ſupplications of thy Congregation, and grant that all thy ſervants which ſhall be baptized in this water, may receive the fulneſſe of thy grace, and ever remain in the number of thy faithfull and eleſt children, through Jeſus Chriſt our Lord. Amen.

¶ *Then the Prieſt ſhall take the child in his hands, and aſk the name: and naming the child, ſhall dip it in the water, ſo it be diſcreetly and warily done, ſaying.*

N I Baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *And if the child be weak, it ſhall ſuffice to pour water upon it, ſaying the foreſaid words.*

N I Baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then the Prieſt ſhall make a croſſe upon the childs forehead, ſaying,*

WE receive this child into the Congregation of Chriſts flock, and do ſign him with the ſign of the croſſe, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight, under his banner, againſt ſin, the world, and the Devil, and to continue Chriſts ſouldier and ſervant unto his lives end. Amen.

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that theſe children be regenerate and grafted into the body of Chriſts Congregation, let us give thanks unto God for theſe benefits, and with one accord make our prayers unto Almighty God,

God, that they may lead the reſt of their lives according to this beginning.

¶ *Then ſhall be ſaid.*

Our Father which art in Heaven, &c.

¶ *Then ſhall the Prieſt ſay.*

WE yeeld thee hearty thanks, moſt mercifull Father, that it hath pleaſed thee to regenerate this Infant with thy holy ſpirit, to receive him for thine owne child by adoption and to incorporate him into thy holy Congregation. And humbly we beſeech thee to grant, that he being dead unto ſinne, and living unto righteouſneſs and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin, that as he is made partaker of the death of thy Son, ſo he may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy Congregation, he may be inheritor of thine everlaſting Kingdom, through Chriſt our Lord. Amen.

¶ *At the laſt end, the Prieſt calling the Godfathers and Godmothers together ſhall ſay this Exhortation following.*

FOraſmuch as theſe children have promiſed by you to forſake the Devil and all his works, to believe in God and to ſerve him; you muſt remember that it is your parts and duties, to ſee that theſe Infants be taught, ſo ſoon as they ſhall be able to learn, what a ſolemne vow, promiſe and profeſſion they have made by you. And that they may know theſe things the better, ye ſhall call upon them to heare Sermons, and chiefly you ſhall provide that they may learne the Creed, the Lords Prayer, and the ten Commandments in the Engliſh tongue, and all other things which a Chriſtian man ought to know, and believe to his ſouls health, and that theſe children may be vertuouſly brought up, to lead a Godly and a Chriſtian life, remembring always that Baptiſme doth repreſent unto us our profeſsion which is to follow the example of our Saviour Chriſt and to be made like unto him, that as he died and roſe againe for us, ſo ſhould we which are baptiſed dy from ſin, and riſe again unto righteouſneſs, continually mortifying all our evill and corrupt affections, and daily proceeding in all vertue and godlineſſe of living.

¶ *The Miniſter ſhall command that the children be brought to the Biſhop to be confirmed of him, ſo ſoon as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords Prayer, and the ten Commandements, and be further inſtructed in the Catechiſme ſet forth for that purpoſe, accordingly as it is there expreſſed.*

Of

¶ Of them that are to be baptized in private houſes in time of neceſſity, by the Miniſter of the Pariſh, or any other lawfull Miniſter, that can be procured.

THE Paſtours and Curates ſhall often admoniſh the people that they defer not the Baptiſme of Infants any longer then the Sunday or other Holy-day next after the child be born, unleſſe upon a great and reaſonable cauſe declared to the Curate, and him approved. And alſo they ſhall warn them; that without great cauſe and neceſſity, they procure not their children to be baptized at home in their houſes. And when great need ſhall compel them ſo to do, then baptiſme ſhall be adminiſtred on this faſhion. Firſt let the lawfull miniſter and them that be preſent call upon God for his grace, and ſay the Lords prayer, if the time will ſuffer. And the child being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dip it in water, or pour water upon it, ſaying theſe words.

N I baptize thee in the Name of the Father and of the Son and of the holy Ghoſt. Amen.

¶ *And let them not doubt, but that the child ſo baptized, is lawfully and ſufficiently baptized and ought not to be baptized again. But yet nevertheleſſe if the child which is after this ſort baptized do afterwards live, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame Pariſh did himſelf baptize that child, the Congregation of the true forme of Baptiſme by him privately before uſed: Or if the child were baptized by any other lawfull Miniſter, that then the Miniſter of the Pariſh, where the child was born or chriſtened, ſhall examine and try, whether the child be lawfully baptized or no. In which caſe if thoſe that bring any child to the Church, do anſwer that the ſame child is already baptized, then ſhall the Miniſter examine them further, ſaying.*

By whom was this child baptized?

Who was preſent when the child was Baptized?

And becauſe ſome things eſſentiall to this Sacrament may happen to be omitted, through feare or haſt in ſuch times of extremity: Therefore I demand further of you,

With what matter was the child baptized?
With what words was the child baptized?
Whether think you the child to be lawfully and perfectly baptized?

¶ *And if the Miniſter ſhall find by the anſwer of ſuch as bring the child, that all things were done as they ought to be: then ſhall he not chriſten the child again, but ſhall receive him as one of the flock of the true Chriſtian people, ſaying thus.*

I Certifie you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this child, which being born in originall ſin, and in the wrath of God, is now by the laver of regeneration in Baptiſme, received into the number of the children of God, and heirs of everlaſting life. For our Lord Jeſus Chriſt doth not deny his grace, and mercy unto ſuch Infants, but moſt lovingly doth call them unto him as the holy Gospel doth witneſſe to our comfort on this wiſe.

Mark. 10. 13.

AT a certain time they brought children unto Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them: But when Jeſus ſaw it he was diſpleaſed, and ſaid unto them, Suffer little children to come unto me and forbid them not, for to ſuch belongeth the Kingdom of God, Verily I ſay unto you, Whoſoever doth not receive the kingdome of God as a little child, he ſhall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this exhortation upon the words of the Goſpel.*

FRiends, you hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him: how he blamed thoſe that would have kept them from him: how he exhorted all men to follow their innocency. Ye perceive how by this outward geſture and deed he declared his good will toward them: For he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received this preſent infant, that he hath embraced him with the armes of his mercy, that he hath given unto him the bleſſing of eternall life, and made him partaker of his everlaſting

laſting Kingdome. Wherefore we being thus perſwaded of the good will of our heavenly Father, declared by his Sonne Jeſus Chriſt towards this Infant, let us faithfully and devoutly give thanks unto him, and ſay the prayer which the Lord himſelf taught, and in declaration of our Faith let us recite the Articles contained in our Creed.

¶ *Here the Miniſter, with the Godfathers and Godmothers ſhall ſay.*

¶ Our Father which art in heaven, &c.

¶ *Then ſhall the Prieſt demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,*

Doſt thou in the name of this child forſake the Devill and all his works, the vain pomp and glory of the world, with all the covetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them?

Anſwer. I forſake them all.

Miniſter. Doeſt thou in the name of this child profeſſe this faith to believe in God the Father Almighty, maker of heaven and earth? And in Ieſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt, born of the Virgin Mary, that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day, that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, and from thence he ſhall come again at the end of the world, to judge the quick and the dead? And do you in this Name believe in the holy Ghoſt, the holy Catholick Church, the communion of Saints, the remiſſion of ſins, reſurrection, and everlaſting life after death?

Anſw. All this I ſtedfaſtly believe.

¶ Let us pray.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore: give thy holy Spirit to this Infant, that he being born again, and being made heir of everlaſting ſalvation, through our Lord Ieſus Chriſt, may continue

thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame holy Spirit, everlaſtingly. Amen.

¶ *Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.*

FOraſmuch as this child hath promiſed by you to forſake the Devil and all his works, to believe in God, and to ſerve him: you muſt remember that it is your part and dutie, ſo ſee that this Infant be taught, ſo ſoon as he ſhall be able to learn, what a ſolemn vow, promiſe, and profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call upon him to hear Sermons, and chiefly you ſhall provide that he may learn the Creed, the Lords Prayer, and the ten Commandments in the Engliſh tongue, and all other things which a Chriſtian man ought to know, and believe to his ſoules health, and that this child may be vertuouſly brought up, to lead a godly and a Chriſtian life, remembring alway that Baptiſme doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and be made like unto him, that as he died and roſe again for us, ſo ſhould we which are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evill and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

And ſo forth as in publique Baptiſme.

¶ *But if they which bring the Infants to the Church, do make ſuch uncertain anſwers to the Prieſts queſtions, as that it cannot appear that the child was baptized with water, in the Name of the Father, and of the Sonne, and of the holy Ghoſt, which are Eſſentiall parts of Baptiſme: then let the Prieſt baptize it in forme above written, concerning Publique Baptiſme, ſaving that at the dipping of the child in the Font, he ſhall uſe this forme of words.*

IF thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt.

¶ The

¶ The order of Confirmation, or laying on of hands upon children baptized and able to render an account of their Faith, according to the Catechisme following.

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it (according to Saint Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lords Prayer, and the ten Commandments, and can also answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

First, because that when children come to the years of discretion, and have learned what their Godfathers, and Godmothers promised for them in baptisme, they may then themselves with their own mouth, and with their own consent, openly before the Church, ratifie and confirm the same: and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe and kepp such things as they by their own mouth and confession have assented unto.

Secondly, forasmuch as Confirmation is ministred to them that be baptized, that by imposition of hands and prayer, they may recieve strength and defence against all temptations to sin, and the assaults of the world and the Devil, it is most meet to be ministred when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the Devil, they begin to be in danger to fall into sundry kinds of sin.

Thirdly, for that it is agreeable with the usage of the Church in times past: whereby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs Religion: should openly professe their own faith, and promise to be obedient unto the will of God. And that no man shall think that any detriment shall come to children by deferring of their Confirmation, he shall know for truth that it is certain by Gods Word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved.

¶ A Catechiſme, that is to ſay, an Inſtruction to be learned of every child, before he be brought to be confirmed by the Biſhop.

Queſtion.

WHat is your Name?

Anſwer. N. or M.

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the child of God, and an inheritor of the Kingdome of Heaven.

Q. What did your Godfather and Godmothers then for you?

A. They did promiſe and vow three things in my name. Firſt, that I ſhould forſake the Devill and all his works, the pomps and vanities of the wicked world, and all the ſinfull luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keep Gods holy Will and Commandments, and walk in the ſame all the dayes of my life.

Q. Doeſt thou not think that thou art bound to believe, and to do as they have promiſed for thee?

A. Yes verily: and by Gods help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Ieſus Chriſt our Saviour. And I pray God to give me his grace, that I may continue in the ſame unto my lives end.

Q. Rehearſe the Articles of thy belief.

A. I Believe in God the Father Almighty, maker of Heaven and earth. And in Ieſus Chriſt his onely Son our Lord, which was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to judge the quick and the dead. I believe in the holy Ghoſt, the holy Catholique Church,

Church, the Communion of Saints, the forgiveneſs of ſins, the reſurrection of the body and the life everlaſting. Amen.

Q. What doſt thou chiefly learn in theſe Articles of thy belief?

A. Firſt, I learn to believe in God the Father who hath made me and all the world.

Secondly, in God the Son who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Q. You ſaid that your Godfathers and Godmothers did promiſe for you that you ſhould keep Gods Commandments. Tell me how many there be?

A. Ten.

Q. Which be they?

Anſwer.

THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſſe of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my Commandements.

III. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six dayes ſhalt thou labour, and do all that thou haſt to do, but the ſeventh day is the Sabbath of the Lord thy God: In it thou ſhalt do no manner of Work, thou, and thy Son, and thy daughter, thy man-ſervant, and thy maid ſervant, thy cattell, and the ſtranger that is within thy gates: for in ſix dayes the Lord made heaven and earth, the Sea, and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother that thy dayes

may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murther.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not couet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſſe, nor any thing that is his.

Queſtion. What doeſt thou chiefly learn by theſe Commandments?

Anſw. I learn two things: my duty towards God, and my duty towards my neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God is to belieue in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength. To worſhip him: to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his word, and to ſerve him truly all the dayes of my life.

Queſt. What is thy duty towards thy neighbour?

Anſw. My duty towards my neighbour, is, to love him as my ſelf, and to do to all men as I would they ſhould do unto me. To love, honour, and ſuccour my father, and mother. To honour and obey the King and his Miniſters. To ſubmit my ſelf to all my gouernours, teachers, ſpirituall Paſtors and Maſters. To order my ſelf lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and juſt in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering: To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire others mens goods, but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto the which it ſhall pleaſe God to call me.

Queſt. My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords Prayer?

Anſwer.

Anſwer.

OUr Father which art in heaven hallowed by thy Name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: but deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this Prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needfull both for our ſouls and bodies, and that he will be mercifull unto us, and forgive us our ſins, and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily, and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Ieſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwer. Two onely as generally neceſſary to ſalvation, that is to ſay, Baptiſme, and the Supper of the Lord.

Queſt. What meaneſt thou by this word *Sacrament*?

Anſw. I mean an outward and viſible ſign of an inward and ſpirituall grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſt. How many parts be there in a Sacrament?

Anſw. Two: the outward viſible Sign, and the inward Spirituall grace.

Queſt. What is the outward viſible ſign, or form in Baptiſme?

Anſw. Water: wherein the perſon baptized is dipped or ſprinkled with it, *In the Name of the Father, and of the Son, and of the holy Ghoſt.*

Queſt. What is the inward and ſpirituall grace?

Anſ. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſt. What is required of perſons to be baptized?

Anſw. Repentance, whereby they forſake ſin: and faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Queſt. Why then are Infants baptized, when by reaſon of their tender age, they cannot perform them?

Anſw. Yes: they do perform them by their Sureties, who promiſe and vow them both in their names: which when they come to age, themſelves are bound to perform.

Queſt. Why was the Sacrament of the Lords Supper ordained?

Anſw. For the continuall remembrance of the Sacrifice of the death of Chriſt, and the benefits which we receive thereby.

Queſt. What is the outward part or ſigne of the Lords Supper?

Anſw. Bread and Wine, which the Lord hath commanded to be received.

Queſt. What is the inward part, or thing ſignified?

Anſw. The body and blood of Chriſt, which are verily and indeed taken and received of the faithfull in the Lords Supper.

Queſt. What are the benefits whereof we are partakers thereby?

Anſw. The ſtrengthening and refreſhing of our ſouls by the Body and blood of Chriſt, as our bodies are by the Bread and Wine.

Queſt. What is required of them which come to the Lords Supper?

Anſw. To examine themſelves whether they repent them truly of their former ſinnes, ſtedfaſtly purpoſing to lead a new life, have a lively faith in Gods mercy through Chriſt, with a thankfull remembrance of his death, and be in charity with all men.

¶ *So ſoon as the children can ſay in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandments, and alſo can anſwer to ſuch queſtions of this ſhort Catechiſme, as the Biſhop, or ſuch as he ſhall appoint, ſhall by his diſcretion appoſe them in: then ſhall they be brought to the Biſhop by one that ſhall be their Godfather or Godmother, that every child may have a witneſſe of his Confirmation. And the Biſhop ſhall confirm them on this wiſe.*

¶ Confir-

¶ Of Confirmation, or laying on of hands.

Minister.

OUr help is in the Name of the Lord.

Answ. Which hath made heaven and earth.

Minist. Blessed be the name of the Lord.

Answ. Henceforth world without end.

Minist. Lord hear our prayers.

Answ. And let our cry come unto thee.

¶ Let us pray.

ALmighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins, strengthen them, we beseech thee O Lord, with the holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdome and understanding, the spirit of counceil and ghostly strength, the spirit of knowledge and true godliness, and fulfill them, O Lord, with the spirit of thy holy fear. Amen.

¶ *Then the Bishop shall lay his hands upon every child severally saying.*

Defend, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and dayly increase in thy holy Spirit more and more, untill he come unto thy everlasting Kingdom. Amen.

¶ *Then shall the Bishop say.*

¶ Let us pray.

ALmighty and everlasting God, which makest us both to will, and to do those things that be good and acceptable unto thy Majestie, we make our humble supplications unto thee for these children, upon whom, after the example of the holy Apostles, we have laid our hands, to certifie them by this signe, of thy favour and gracious goodnesse toward them: Let thy Fatherly hand, we beseech thee, ever be over them: Let thy holy spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ, who with thee

thee and the holy Ghoſt, liueth and reigneth one God, world without end. Amen.

¶ *Then the Biſhop ſhall bleſſe the children, ſaying.*

THe bleſſing of God Almighty, the Father, the Sonne, and the holy Ghoſt, be upon you, and remain with you for ever. Amen.

¶ *The Curate of every Pariſh, or ſome other at his appointment, ſhall diligently upon Sundays and Holy-dayes half an hour before Evenſong, openly in the Church inſtruct and examine ſo many children of his Pariſh, ſent unto him, as the time will ſerve, and as he ſhall think convenient, in ſome part of this Catechiſme.*

¶ *And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants, and prentices (which have not learned their Catechiſme) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, untill ſuch time that they have learned all that is here appointed for them to learn. And whenſoever the Biſhop ſhall give knowledge for children to be brought before him to any convenient place for their confirmation, then ſhall the Curate of every Pariſh either bring or ſend in writing the names of all thoſe children of his Pariſh, which can ſay the Articles of the faith, the Lords prayer and the ten Commandements, and alſo how many of them can anſwer to the other queſtions contained in this Catechiſme.*

¶ *And there ſhall none be admitted to the Communion, untill ſuch time as he can ſay the Catechiſme, and be confirmed.*

¶ The form and ſolemnization of Matrimony.

¶ *Firſt, the banes muſt be asked three ſeverall Sundayes or Holydayes, in the time of Service, the people being preſent, after the accuſtomed manner.*

¶ *And if the perſons that ſhould be married dwell in divers Pariſhes, the Banes muſt be asked in both Pariſhes, and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banes being thrice asked, from the curate of the other Pariſh.*

¶ *At the appointed day for ſolemnization of Matrimony, the perſons to be married ſhall come into the body of the Church, with*

with their freinds and neighbours, and there the Priſt ſhall ſay thus.

DEarely beloved friends, we are gathered together here in the ſight of God, and in the face of his Congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable eſtate, inſtituted of God in Paradiſe, in the time of mans innocency, ſignifing unto us the myſticall union that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men, and therefore is not to be enterpriſed nor taken in hand unadviſedly, lightly or wantonly to ſatisfie mens carnall luſts and appetites, like bruit beaſts that have no underſtanding, but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duely conſidering the cauſes for which Matrimony was ordained. One was the procreation of children to be brought up in the fear and nurture of the Lord, and praiſe of God, Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry and keep themſelves undefiled members of Chriſts body. Thirdly for the mutuall ſociety help and comfort that the one ought to have of the other both in proſperity and adverſity into the which holy eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe, why they may not lawfully be joyned together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And alſo ſpeaking unto the perſons that ſhall be married, he ſhall ſay,*

I Require and charge you (as you will anſwer at the dreadfull day of judgement, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you do know any impediment, why ye may not lawfully be joyned together in Matrimony that ye confeſſe it. For be ye well aſſured, that ſo many as be coupled together otherwiſe then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawfull.

¶ *At which day of Marriage, if any man do alleadg and declare any impediment, why they may not be coupled together in*

Matrimony

Matrimony by Gods Law, or the Laws of this Realm, and will be bound, and ſufficient ſureties with him to the parties, or elſe put in a caution to the full value of ſuch charges as the perſons to be marryed do ſuſtain, to prove his allegation: then the ſolemnization muſt be deferred unto ſuch time as the truth be tried. If no impediment be alledged, then ſhall the Curat ſay unto the man.

N. WIlt thou have this woman to be thy wedded wife, to live together after Gods Ordinance, in the holy eſtate of Matrimony? Will thou love her, comfort her, honour and keep her in ſickneſſe and in health? and forſaking all other, keep thee onely unto her, ſo long as you both ſhall live?

¶ *The man ſhall anſwer.*

I will.

¶ *Then ſhall the Prieſt ſay unto the woman.*

N. WIlt thou have this man to be thy wedded husband to live together after Gods Ordinance, in the holy eſtate of Matrimony? Wilt thou obey him, and ſerve him, love, honour and keep him in ſickneſs and in health? and forſaking all other, keep thee onely unto him, ſo long as you both ſhall live?

¶ *The woman ſhall anſwer*

I will.

¶ *Then ſhall the Miniſter ſay.*

Who giveth this woman to be married to this man?

¶ *And the Miniſter receiving the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand and ſo either to give their troth to other, the man firſt ſaying.*

I *N.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, and to cheriſh, till death us depart, according to Gods holy Ordinance: and thereto I plight thee my troth.

¶ *Then ſhall they looſe their hands, and the woman taking again the man by the right hand, ſhall ſay.*

I *N.* take thee *N.* to my wedded husband, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh and to obey, till death us depart, according to Gods holy Ordinance: and thereto I give thee my troth.

Then

¶ *Then ſhall they again looſe their hands, and the man ſhall give unto the woman a Ring, laying the ſame upon the book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the Ring, ſhall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man taught by the Prieſt, ſhall ſay.*

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then the man leaving the Ring upon the fourth finger of the womans left hand, the Miniſter ſhall ſay.*

¶ Let us pray.

O Eternal God, Creator and Preſerver of all mankind, giver of all ſpirituall grace, the Author of everlaſting life, ſend thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name, that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made (whereof this Ring given and receiued is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy Laws, through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt joyn their right hands together, and ſay,*

Thoſe whom God hath joyned together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the people.*

Foraſmuch as *N.* and *N.* have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a Ring, and by joyning of hands: I pronounce that they be man and wife together. In the Name of the Father, of the Son, and of the holy Ghoſt, Amen.

¶ *And the Miniſter ſhall adde the bleſſing.*

GOd the Father, God the Son, God the holy Ghoſt, bleſs, preſerve and keep you, the Lord mercifully with his favour look upon you, and ſo fill you with all ſpirituall benediction and grace, that you may ſo live together in this life, that in the world to come you may have life everlaſting. Amen.

¶ *Then the Miniſter or Clerks going to the Lords Table, ſhall ſay or ſing this Pſalm following.*

Beati

Beati omnes. Pſal. 1: 8.

BLeſſed are all they that fear the Lord: and walk in his wayes.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitfull Vine: upon the walls of thy houſe.

Thy children like the Olive branches: round about thy table.

Lo, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long.

Yea, that thou ſhalt ſee the childrens children: and peace upon Iſrael.

Glory be to the Father and to the Son, &c.

As it was in the beginning, is now, &c.

¶ *Or thus Pſalm.*

Deus miſereatur. Pſal. 67.

GOd be mercifull unto us and bleſſe us: and ſhew us the light of his countenance, and be mercifull unto us.

That thy way may be known upon the earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon the earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *The Pſalm ended, and the man and the woman kneeling afore the Lords Table, the Prieſt ſtanding at the Table and turning his face toward them, ſhall ſay,*

Lord have mercy upon us.

Anſw. Chriſt have mercy upon us.

Miniſt. Lord have mercy upon us.

Our

OUr Father which art in heaven, hallowed be thy Name, &c.
And lead us not into temptation.
Answ. But deliver us from evil. Amen.
Minist. O Lord save thy servant and thy handmaid.
Answ. Which put their trust in thee.
Minist. O Lord send them help from thy holy place.
Answ. And evermore defend them.
Minist. Be unto them a tower of strentgh.
Answ. From the face of their enemy.
Minist. O Lord hear our prayer,
Answ. And let our cry come unto thee.

Minister

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their minds, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing unto Abraham and Sara to their great comfort: so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

¶ *This Prayer next following shall be omitted, where the woman is past child-birth.*

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also live together so long in godly love, and honesty, that they may see their childrens children unto the third and fourth generation, unto thy praise and honour, through Jesus Christ our Lord. Amen.

O God which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint, that out of man (created after thine own Image and similitude) woman should take her beginning: and knitting them together, didst teach that it should never be lawful to put a sunder those whom thou by Matrimony hadst made one: O God which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified & represented the spiritual marriage and unity betwixt Christ and his Church:

look

look mercifully upon theſe thy ſervants, that both this man may love his wife according to thy word (as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving and cheriſhing it even as his own fleſh) and alſo that this woman may be loving and amiable to her husband as Rachel, wiſe as Rebecca, faithfull and obedient as Sara; and in all quietneſſe, ſobriety and peace, be a follower of holy and godly Matrons. O Lord bleſſe them both, and grant them to inherit thine everlaſting Kingdome, through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt ſay.*

ALmighty God which at the beginning did create our firſt Parents Adam and Eve, and did ſanctifie and joyn them together in Marriage, pour upon you the riches of his grace, ſanctifie and bleſſe you, that ye may pleaſe him both in body and ſoul, and live together in holy love unto your lives end. Amen.

¶ *Then ſhall begin the Communion. And after the Goſpell ſhall be ſaid a Sermon, wherein ordinarily, ſo oft as there is any marriage, the office of a man and wife ſhall be declared, according to holy Scripture. Or if there be no Sermon, the Miniſter ſhall read this that followeth.*

ALl ye which be married, or which intend to take the holy ſtate of Matrimony upon you, hear what the holy Scripture doth ſay as touching the duty of husbands towards their wives, & wives towards their husbands.

Saint Paul in his Epiſtle to the Epheſians the fifth Chapter doth give this commandement to all married men, Ye husbands, love your wives, even as Chriſt loved the Church, and hath given himſelf for it, to ſanctifie it, purging it in the fountain of water, through the word; that he might make it unto himſelf a glorious Congregation, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and blameleſs. So men are bound to love their own wives as their own bodies. He that loveth his own wife, loveth himſelf: for never did any man hate his own fleſh, but nouriſheth and cheriſheth it, even as the Lord doth the Congregation: for we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave father and mother, and ſhall be joyned unto his wife, and they two ſhall be one fleſh. This myſtery is great: but I ſpeak of Chriſt and of the Congregation. Nevertheleſs, let every one of you ſo love his own wife, even as himſelf. Likewiſe

Likewiſe the ſame Saint Paul writing to the Coloſſians, ſpeaketh thus to all men that be married, Ye men, love your wives, and be not bitter unto them.

Hear alſo what Saint Peter the Apoſtle of Chriſt, which was himſelf a married man, ſaith unto them that are married, Ye husbands dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker veſſel, and as heirs together of the grace of life, ſo that your prayers be not hindred.

Hitherto ye have heard the duty of the husband toward the wife. Now likewiſe ye wives, hear and learn your duties towards your husbands, even as it is plainly ſet forth in holy Scripture.

Saint Paul in the aforenamed Epiſtle to the Epheſians, teacherh you thus: Ye women ſubmit your ſelves unto your own husbands, as unto the Lord: for the husband is the wives head, even as Chriſt is the head of the Church, and he is alſo the Saviour of the whole body.

Therefore as the Church or Congregation is ſubject unto Chriſt: ſo likewiſe let the wives alſo be in ſubjection unto their own husbands in all things. And again he ſaith, Let the wife reverence her husband. And in his Epiſtle to the Coloſſians, St. Paul giveth you this ſhort Leſſon, Ye wives ſubmit your ſelves unto your own husbands, as it is convenient in the Lord.

Saint Peter alſo doth Inſtruct you very godly, thus ſaying, Let wives be ſubject to their own husbands, ſo that if any obey not the word, they may be wonne without the word, by the converſation of the wives, while they behold your chaſt converſation coupled with fear. Whoſe apparell let it not be outward with braided hair, and trimming about with gold, either in putting on of gorgeous apparel: but let the hid man, which is in the heart, be without all corruption, ſo that the ſpirit be mild and quiet, which is a precious thing in the ſight of God. For after this manner in the old time did the holy women which truſted in God, apparel themſelves, being ſubject to their own husbands, as Sara obeyed Abraham, calling him lord, whoſe daughters ye are made, doing well, and not being diſmayed with any fear.

¶ *The new married perſons the ſame day of their marriage, muſt receive the holy Communion.*

¶ The

¶ The order for the visitation of the sick.

¶ *The Priest entring into the sick persons house, shall say,* Peace be to this house, and to all that dwell in it.

¶ *When he cometh into the sick mans presence, he shall say, kneeling down.*

REmember not Lord our iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

OUR Father which art in heaven, &c.
And lead us not into temptation.
Answ. But deliver us from evil. Amen.
Minist. O Lord save thy servant.
Answ. Which putteth his trust in thee.
Minist. Send him help from thy holy place.
Answ. And evermore mightily defend him.
Minist. Let the enemy have no advantage of him.
Answ. Nor the wicked approach to hurt him.
Minist. Be unto him, O Lord, a strong tower.
Answ. From the face of his enemie.
Minist. O Lord hear our prayers.
Answ. And let our cry come unto thee.

Minister.

O Lord look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemie, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

HEar us, Almighty and most mercifull God and Saviour, extend thine accustomed goodnesse to this thy servant, which is grieved with sickneſſe: Visit him, O Lord, as thou didst visit Peters wives mother, and the

Captains

Captains ſervant. So viſit and reſtore to this ſick perſon his former health (if it be thy will or elſe give him grace ſo to take thy viſitation, that after this painful life ended, he may dwell with thee in life everlaſting. Amen.

¶ *Then ſhall the Miniſter exhort the ſick perſon after this form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, ſtrength, health, age, weakneſſe, and ſickneſs. Wherefore, whatſoever your ſickneſs is, know you certainly that it is Gods viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the *Lord*, laudable, glorious, and honourable, to the increaſe of glory, and endleſſe felicity, or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father: know you certainly, that if you truly repent you of your ſins, and bear your ſickneſſe patiently, truſting in Gods mercy, for his dear Son Jeſus Chriſt his ſake, and render unto him humble thanks for his Fatherly viſitation, ſubmitting your ſelf wholly unto his will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ *If the perſon viſited be very ſicke, then the Curate may end his exhortation in this place.*

TAke therefore in good worth the chaſtiſement of the Lord. For whom the *Lord* loveth, he chaſtiſeth: yea, as Saint Paul ſaith, He ſcourgeth every ſonne which he receiveth. If ye indure chaſtiſement, he offereth himſelfe unto you as unto his own children. What ſon is he that the father chaſtiſeth not? If ye be not under correction (whereof all true children are partakers) then are ye baſtards and not children. Therefore ſeeing that when our carnall fathers do correct us, we reverently obey them: ſhall we not now much rather be obedient to our Spirituall Father, and ſo live? And they for a few dayes do chaſtiſe us after their own pleaſure: but he doth chaſtiſe us for our profit, to the intent he may make us partakers of his holineſſe. Theſe words, good brother, are Gods words, and written in holy Scripture for our comfort and inſtruction, that we ſhould patiently and with thankſgiving bear our heavenly Fathers correction, whenſoever by any manner of adverſity it

ſhall

shall please his gracious goodnesse to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles and sickenesse. For he himself went not up to joy, but first he suffered pain; he entred not into his glory, before he was crucified; So truly our way to eternall joy is, to suffer here with Christ, and our door to enter into eternall life is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickenesse which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptisme. And forasmuch as after this life there is account to be given to the righteous Judge, of whom all must be judged without respect of persons: I require you to examine your selfe and your state, both toward God and man, so that accusing and condemning your self for your own faults, you may find mercy at your heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgement: therefore I shall shortly rehearse the Articles of our Faith, that you may know whether you do believe as a Christian man should or no,

¶ *Here the Minister shall rehearse the Articles of the faith, saying thus.*

DOest thou believe in God the father Almighty? &c. *As it is in Baptisme.*

¶ *Then shall the Minister examine whether he be in charity with all the world exhorting him to forgive from the bottome of his heart, all persons that have offended him, and if he have offended other, to aske them forgiveness: and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not disposed his goods let him then make his Will, and also declare his debts, what he oweth, and what is owing unto him, for discharging of his conscience, and quietnesse of his executors. But men must be oft admonished that they set an order for their temporall goods and lands when they be in health.*

¶ *These words before rehearsed, may be said before the Minister begin his prayer as he shall see cause. The minister may not forget nor omit to move the sick person, and that most earnestly, to liberality toward the poor. Here shall the sick person make a speciall confession, if he feel his Conscience troubled with any weighty matter. After which confession, the Priest shall absolve him after this sort.*

Our

OUr Lord Jesus Christ, who hath left power to his Church to absolve all sinners which truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins. In the name of the Father, and of the Son and of the holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

¶ Let us pray.

OMost mercifull God which according to the multitude of thy mercies dost so put away the sins of those which truly repent, that thou remembrest them no more open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the Devil, or by his own carnall will and frailness, preserve and continue this sick member in the unity of the Church, consider his contrition, accept his teares, asswage his pain, as shall be seen to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy impute not unto him his former sins, but take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ. Amen.

¶ *Then shall the Minister say this Psalme.*

In te Deum speravi. Psalm. 71.

IN thee, O Lord have I put my trust let me never be put to confusion: but rid me and deliver me in thy righteousness, incline thine eare unto me and save me.

Be thou my strong hold: whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

Deliver me, O my God out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for, thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise; that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For

For mine enemies speak against me, and they that lay wait for my soul, take their counsell together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousnes and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousnes onely.

Thou, O God, hast taught me from my youth up until now; therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray headed: untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high, and great things are they that thou hast done: O God who is like unto thee?

O what great troubles and adversities hast thou shewed me? and yet didst thou turn and refesh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour: and comforted me on every side.

Therefore will I praise thee and thy faithfullnes, O God, playing upon an Instrument of musick: unto thee I will sing upon the Harp, O thou holy one of Israel.

My lips will be faint when I sing unto thee; and so will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousnes all the day long; for they are confounded and brought unto shame that seek to do me evill.

Glory be to the Father, &c.

As it was in the beginning, &c.

Adding this.

O Saviour of the world, save us, which by thy Cross and precious blood hast redeemed us, help us, we beseech thee, O God.

Then

¶ *Then ſhall the Miniſter ſay.*

THe Almighty Lord, which is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayeſt receive health and ſalvation, but only the Name of our Lord Jeſus Chriſt. Amen.

¶ The Communion of the ſick.

FOraſmuch as all mortall men be ſubject to many ſudden perils, diſeaſes, & ſickneſſes, & ever uncertain what time they ſhall depart out of this life, therefore to the intent they may be alwayes in a readineſs to die whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time, but eſpecially in the plague time, exhort their pariſhioners, to the oft receiving (in the Church) of the holy Communion of the body and blood of our Saviour Chriſt: which if they do, they ſhall have no cauſe in their ſudden viſitation to be unquiet for lack of the ſame. But if the ſick perſon be not able to come to Church, and yet is deſirous to receive the Communion in his houſe, then he muſt give knowledge over night, or elſe early in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him; and having a convenient place in the ſick mans houſe, where the Curate may reverently miniſter, and a good number to receive the Communion with the ſick perſon, with all things neceſſary for the ſame. he ſhall there miniſter the holy Communion.

The Collect.

ALmighty everliving God, maker of mankind, which doſt correct thoſe whom thou doſt love, and chaſtiſeſt every one whom thou doſt receive, we beſeech thee to have mercy upon this thy ſervant, viſited with thine hand, and to grant that he may take his ſickneſs patiently, and recover his bodily health, if it be thy gracious will, and whenſoever his ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. Heb. 12.

MY ſon, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth. Yea, and he ſcourgeth every ſon whom he receiveth.

The Goſpel. John 5.

VErily, verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into damnation, but paſſeth from death unto life.

¶ *At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that be appointed to communicate with the ſick, but if a man either by reaſon of extremity of ſickneſſe, or for want of warning in due time of the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſts body and blood; then the Curate ſhall inſtruct him, that if he do truely repent him of his ſins and ſteadfaſtly believe that Ieſus Chriſt hath ſuffered death upon the Croſſe for him and ſhed his blood for his redemption earneſtly remembring the benefits he hath thereby and giving him thanks therefore he doth eat and drink the body and blood of our Saviour Chriſt profitably to his ſouls health, although he doth not receive the Sacrament with his mouth.*

¶ *When the ſick perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt for more expedition ſhall cut off the forme of the viſitation at the Pſalm,* In thee O Lord have I put my truſt, *and go ſtreight to the Communion.*

¶ *In time of Plague, Sweat or ſuch other like contagious times of ſickneſſes or diſeaſes, when none of the Pariſh, or neighbours can be gotten to communicate with the ſick in their houſes, for fear of infection, upon ſpeciall requeſt of the diſeaſed, the Miniſter may onely communicate with him.*

The Order for the Buriall of the Dead.

¶ *The Prieſt meeting the Corps at the Church ſtile, ſhall ſay or elſe the Prieſt and Clerk ſhall ſing, and ſo go either into the Church or to the grave.*

I Am the reſurrection and the life, ſaith the Lord, He that believeth in me, yea, though he were dead, yet ſhall he live. And whoſoever liveth and believeth in me, ſhall not die for ever. *Iohn* 11.25,26.

I Know that my Redeemer liveth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be covered again with my skin, & ſhall ſee God in my fleſh; yea, and I my

I my ſelf ſhall behold him, not with other, but with theſe ſame eyes. *Iob* 19. 25, 26, 27.

WE brought nothing into this world, neither may we carry any thing out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaſeth the Lord, ſo cometh things to paſſe: Bleſſed be the Name of the Lord. 1 *Tim.* 6. *Iob* 1. 21.

¶ *When they come to the grave? while the Corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing.*

MAn that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up and is cut down like a flower, he fleeth as it were a ſhadow, and never continueth in one ſtay. In the midſt of life we be in death: of whom may we ſeek for ſuccour but of thee. O Lord, which for our ſins art juſtly diſpleaſed? yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt mercifull Saviour, deliver us not into the bitter pains of eternal death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not up thy merciful eyes to our prayers: but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee. *Iob* 14.

¶ *Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay.*

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear brother here departed, we therefore commit his body to the ground, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ *Then ſhall be ſaid, or ſung.*

I Heard a voice from heaven, ſaying unto me, Write, From henceforth bleſſed are the dead which die in the Lord, even ſo ſaith the Spirit, that they reſt from their labours.

¶ *Then ſhall follow this Leſſon taken out of the fifteenth Chapter to the* Corinthians: *the firſt Epiſtle.*

CHriſt is riſen from the dead, and become the firſt fruits of them that ſleep. For by a man came death, and by a man came the reſurrection of the dead. For as by Adam all die, even ſo by Chriſt ſhall all be made alive, but

every man in his own order. The first is Christ, then they that are Christs at his coming. Then cometh the end, when he hath delivered up the Kingdome to God the Father, when he hath put down all rule, and all authority and power. For he must reign till he have put all his enemies under his feet. The last enemie that shall be destroyed, is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest, that he is excepted that hath put all things under him. When all things are subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what do they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? Yea, and why stand we alway then in jeopardie? By our rejoycing which I have in Christ Jesus our Lord, I die daily. That I have fought with beasts at Ephesus, after the manner of men, what advantageth it me, if the dead rise not again? Let us eat and drink, for to morrow we shall die. Be not ye deceived, evil words corrupt good manners. Awake truly out of sleep, and sin not. For some have not the knowledge of God, I speak this to your shame. But some man will say, How arise the dead? with what body shall they come? Thou fool, that which thou sowest is not quickned except it die. And what sowest thou? Thou sowest not that body that shall be, but bare corn, as of wheat, or some other: but God giveth it a body at his pleasure, to every seed his own body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestial bodies, and there are bodies terrestriall. But the glory of the celestial is one, and the glory of the terrestrial is another. There is one manner glory of the Sun, and another glory of the Moon, and another glory of the Stars. For one Star differeth from another in glory. So is the resurrection of the dead, It is sown in corruption, it riseth again in incorruption. It is sown in dishonour, it riseth again in honour. It is sown in weakness, it riseth again in power. It is sown a naturall body, it riseth again a spiritual body. There is a naturall body, and there is a spiritual body: as it is also written, the first man Adam was made a living soul, and the last Adam was made a quickning Spirit. Howbeit, that is not first which is spiritual, but that which is natural, and then that which

is ſpiritual. The firſt man is of the earth, earthy. The ſecond man is the Lord from heaven, heavenly. As is the earthy, ſuch are they that be earthy. And as is the heavenly, ſuch are they that are heavenly. And as we have born the image of the earthy, ſo ſhall we bear the image of the heavenly. This ſay I, brethren, that fleſh and bloud cannot inherite the Kingdome of God, neither doth corruption inherite incorruption. Behold, I ſhew you a myſtery, We ſhall not all ſleep: but we ſhall all be changed, and that in a moment, in the twinkling of an eye, by the laſt trump. For the trump ſhall blow, and the dead ſhall riſe incorruptible, and we ſhall be changed: For this corruptible muſt put on incorruption, and this mortall muſt put on immortality. When this corruptible hath put on incorruption, and this mortal hath put on immortality, then ſhall be brought to paſſe the ſaying that is written; Death is ſwallowed up into victory: Death, where is thy ſting? Hell, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the Law. But thanks be unto God, which hath given us victory through our Lord Jeſus Chriſt. Therefore, my dear brethren, be ye ſtedfaſt and unmovable, alwayes rich in the work of the Lord, foraſmuch as ye know, how that your labour is not in vain in the Lord.

¶ *The Leſſon ended, the Prieſt ſhall ſay,*

Lord have mercy upon us.

Anſwer. Chriſt have mercy upon us.

Prieſt. Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

Anſwer. But deliver us from evil. Amen.

Prieſt.

ALmighty God with whom do live the ſpirits of them that depart hence in the Lord, and in whom the ſouls of them that be elected, after they be delivered from the burden of the fleſh, be in joy and felicity: we give thee hearty thanks, for that it hath pleaſed thee to deliver this N. our brother out of the miſeries of this ſinful world, beſeeching thee, that it may pleaſe thee of thy gracious goodneſs, ſhortly to accompliſh the number of thine Elect, and to haſten thy Kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory. Amen.

The Collect.

O Merciful God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoever believeth, shall live though he die, and whosoever liveth and believeth in him, shall not die eternally, who also taught us (by his holy Apostle Paul) not to be sorry as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is, this our brother doth, and that at the generall resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy welbeloved Sonne shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdome prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Iesus Christ our Mediatour and Redeemer. Amen.

¶ The Thanksgiving of women after Childbirth, commonly called, *The Churching of women.*

¶ *The woman shall come into the Church, and there shall kneel down in some convenient place nigh unto the place where the Table standeth, and the Priest standing by her shall say these words, or such like, as the cause shall require.*

FOrasmuch as it hath pleased Almighty God of his goodnesse to give you safe deliverance, and hath preserved you in the great danger of child-birth: ye shall therefore give hearty thanks unto God, and pray:

¶ *Then shall the Priest say this Psalm.* Psal. 121.

I Have lifted up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: which hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee, will not sleep.

Behold,

Behold he that keepeth Iſraell: ſhall neither ſlumber nor ſleep.

The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand.

So that the Sun ſhall not burn thee by day: nor the Moon by night.

The Lord ſhall preſerve thee from all evil; yea, it is even he that ſhall keep thy ſoul.

The Lord ſhall preſerue thy going forth, and thy coming in; from this time forth and for evermore.

Glory be to the Father &c. As it was in the &c.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

OUr Father which art in heaven, &c.

And lead us not into temptation.

Anſw. But deliver us from evil. Amen.

Prieſt. O Lord ſave this woman thy ſervant.

Anſw. Which putteth her truſt in thee.

Prieſt. Be thou to her a ſtrong tower.

Anſw. From the face of her enemies.

Prieſt. Lord here our prayer,

Anſw, And let our cry come unto thee.

¶ *Let us pray.*

OAlmighty God which haſt delivered this woman thy ſervant from the great pain and perill of Child-birth; grant we beſeech thee moſt merciful Father, that ſhe through thy help may both faithfully live and walk in her vocation, according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. Amen.

¶ *The woman that cometh to give her thanks, muſt offer accuſtomed offerings: and if there be a Communion, it is convenient that ſhe receive the holy Communion.*

¶ Commination againſt ſinners, with certain Prayers to be uſed divers times in the year.

¶ *After Morning Prayer the people being called together by the ringing of a Bell, and Aſſembled in the Church, the Engliſh lettany ſhall be ſaid after the accuſtomed manner which ended: the Prieſt ſhall go into the Pulpit and ſay thus*

BRethren, in the Primitive Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might be saved in the day of the Lord: and that others admonished by their example might be the more afraid to offend.

Instead whereof untill the said discipline may be restored again (which thing is much to be wished) it is thought good, that at this time (in your presence) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture: and that ye should answer to every sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners may the rather be called to earnest and true repentance, and may walk more warily in these dangerous dayes, fleeing from such vices for the which ye affirm with your own mouths the curse of God to be due.

Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of their craftsman, and putteth it in a secret place to worship it.

And the people shall answer and say. Amen.

Minist. Cursed is he that curseth his Father or mother.

Answ. Amen.

Minist. Cursed is he that removeth away the mark of his neighbours land.

Answ. Amen.

Minist. Cursed is he that maketh the blind to go out of his way.

Answ. Amen.

Minist. Cursed is he that letteth in judgement the right of the stranger, of them that be fatherless, and of widows.

Answ. Amen.

Minist. Cursed is he that smiteth his neighbour secretly.

Answ. Amen.

Minist. Cursed is he that lyeth with his neighbours wife.

Answ. Amen.

Minist. Cursed is he that taketh reward to slay the soul of innocent blood.

Answ. Amen.

Minist.

Minist. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answ. Amen.

Minist. Cursed are the unmercifull, the fornicators, and adulterers, and the covetous persons; the worshippers of Images, slanderers, drunkards, and extortioners.

Answ. Amen.

Minister.

NOw seeing that they all be accursed (as the Prophet David beareth witness) which do erre and go astray from the commandments of God, let us (remembring the dreadful judgement hanging over our heads, and being alwayes at hand) return unto our Lord God with all contrition and meekness of heart, bewailing and lamenting our sinful life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance.

For now is the axe put unto the root of the trees, so that every tree, that bringeth not forth good fruit, is hewen down, and cast into the fire.

It is a fearful thing to fall into the hands of the living God; he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest, this shall be their portion to drink. For lo, the *Lord* is come out of his place, to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the *Lord* cometh as a thief in the night; and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travelling with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners through the stubbornness of their heart have heaped unto themselves, which despised the goodness patience, and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me, saith the *Lord*, but I will not hear, they shall seek me early, but they shall not find me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knock, when the door shall be shut, and

too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the Devil and his angels.

Therefore brethren take we heed betime, while the day of salvation lasteth, for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as the children of the light, that we be not cast into the utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodnesse of God, which calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if (with a whole mind and true heart) we return unto him. For though our sins be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wooll.

Turn you clean, saith the Lord, from all your wickedness, and your sin shall not be your destruction.

Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? turn you then, and ye shall live.

Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he it is that obtaineth grace for our sins.

For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners, assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance, if we will submit our selves unto him, and from henceforth walk in his wayes, if we will take his easie yoke and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit, seeking alwayes his glory, and serving him duly in our vocation, with thanksgiving. This if we do, Christ will deliver us from the curse of the Law, and from the extream malediction which shall light upon them that shall be set on the left hand, and he will set us on his right hand, and give us the blessed benediction of his Father, commanding us to take possession of his glorious Kingdome,

unto

unto the which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel upon their kneest and the prieſt and Clerks kneeling (where they are accuſtomed to ſay the Lettany) ſhall ſay this Pſalm.*

Miſerere mei Deus. Pſal. 51.

HAve mercy upon me, O God after thy great goodneſs; according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs and cleanſe me from my ſin.

For I acknowledge my faults; and my ſin is ever before me.

Againſt thee onely have I ſinned and done this evill in thy ſight; that thou maiſt be juſtified in thy ſaying and clear when thou art judged.

Behold, I was ſhapen in wickedneſs and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts; and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſope, and I ſhall be clean; thou ſhalt waſh me and I ſhall be whiter then ſnow.

Thou ſhalt make me hear of joy and gladneſs; that the bones which thou haſt broken may rejoyce.

Turn thy face from my ſins; and put out all my miſdeeds.

Make me a clean heart, O God, and renew a right ſpirit within me.

Caſt me not away from thy preſence; and take not thy holy Spirit from me.

O give me the comfort of thy help again; and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy wayes unto the wicked; and ſinners ſhall be converted unto thee.

Deliver me from blood guiltineſs O God, thou that art the God of my health; and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips O Lord; my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee; but thou delighteſt not in burnt-offering.

The ſacrifice of God is a troubled ſpirit; a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion; build thou the walls of Jeruſalem.

Then

Then ſhalt thou be pleaſed with the Sacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now &c.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

OUR Father which art in heaven, &c.

And lead us not into temptation.

Anſw. But deliver us from evill. Amen.

Miniſt. O Lord ſave thy ſervants.

Anſw. Which put their truſt in thee.

Miniſt. Send unto them help from above.

Anſw. And evermore mightily defend them.

Miniſt. Help us, O God our Saviour.

Anſw. And for the glory of thy Names ſake deliver us, be mercifull to us ſinners for thy Names ſake.

Miniſt. O Lord hear our prayer.

Anſw. And let our cry come unto thee.

Miniſter.

¶ Let us pray.

O Lord we beſeech thee mercifully hear our prayers, and ſpare all thoſe which confeſſe their ſins to thee, that they whoſe conſciences by ſin are accuſed, by thy mercifull pardon may be abſolved, through Chriſt our Lord, Amen.

O Moſt mighty God and mercifull Father, which haſt compaſſion of all men, and hateſt nothing that thou haſt made, which wouldeſt not the death of a ſinner, but that he ſhould rather turn from ſin, and be ſaved: mercifully forgive us our treſpaſſes, receive, and comfort us, which be grieved and wearied with the burthen of our ſins. Thy property is to have mercy, to thee onely it appertaineth to forgive ſins: Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgement with thy ſervants which be vile earth and miſerable ſinners: but ſo turn thine ire from us which meekly acknowledge our vileneſs, and truly repent us of our faults, ſo make haſt to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord, Amen.

¶ *Then*

¶ *Then ſhall the people ſay this that followeth, after the Miniſter.*

TUrne thou us, O good Lord, and ſo ſhall we be turned: be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, faſting, and praying: for thou art a mercifull God, full of compaſſion, long ſuffering and of great pitie. Thou ſpareſt when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us.

THE PSALMS OF DAVID.

Beatus vir. Pſal. 1. — Morning prayer.

BLeſſed is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners; and hath not ſate in the ſeat of the ſcornful.

2 But his delight is in the *Law* of the *Lord*: and in his *Law* will he exerciſe himſelf day and night.

3. And he ſhall be like a tree planted by the waters ſide; that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look whatſoever he doth it ſhall proſper.

5 As for the ungodly it is not ſo with them; but they are like the chaffe which the wind ſcattereth away from the face of the earth.

Therefore the ungodly ſhall not be able to ſtand in the Judgement,

Judgement: neither the ſinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the Righteous: and the way of the ungodly ſhall periſh.

Quare fremuerunt gentes? Pſal. 2.

WHy doth the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The Kings of the Earth ſtand up, and the rulers take councell together; againſt the Lord, and againſt his Anointed.

3 Let us break their bonds aſunder: and caſt away their cords, from us.

4 He that dwelleth in heaven ſhall laugh them to ſcorn: the Lord ſhall have them in diriſion.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my King; upon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath ſaid unto me: Thou art my Son, this day have I begotten thee.

8 Deſire of me: and I ſhall give the heathen for thine inheritance; and the uttermoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron; and break them in pieces like a potters veſſel.

10 Be wiſe now therefore, O ye Kings; be learned, ye that are Judges of the earth.

11 Serve the Lord with fear; and rejoyce unto him with reverence.

12 Kiſſe the Son leaſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled (yea, but a little) bleſſed are all they that put their truſt in him.

Domine quid? Pſal. 3.

LOrd, how are they increaſed that trouble me: many are they that ariſe againſt me.

2 Many one there be that ſay of my ſoul; There is no help for him in his God.

3 But thou O Lord art my defender; thou art my worſhip, and the lifter up of my head.

4 I did call upon the Lord with my Voyce: and he heard me out of his holy Hill.

5 I laid me down and ſlept, and roſe up again; for the Lord ſuſtained me.

6 I will not be afraid for ten thouſands of people; that have ſet themſelves againſt me round about.

7 Up Lord, and help me, O my God: for thou ſmiteſt all mine enemies upon the cheek bone, thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord, and thy bleſſing is upon the people.

Cum invocarem. Pſal. 4.

HEar me when I call, O God of my righteouſneſſe: for thou haſt ſet me at liberty when I was in trouble, have mercy upon me, and hearken unto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour: and have ſuch pleaſure in vanity, and ſeek after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and ſin not: commune with your own heart, and in your chamber, and be ſtil.

5 Offer the ſacrifice of righteouſneſſe: and put your truſt in the Lord.

6 There be many that ſay: Who will ſhew us any good?

7 Lord, lift thou up the light of thy countenance upon us.

8 Thou haſt put gladneſſe in my heart: ſince the time that their corn, and wine, and oyl increaſed.

9 I will lay me down in peace, and take my reſt: for it is thou Lord onely that makeſt me dwell in ſafety.

Verba mea auribus. Pſal. 5.

POnder my words, O Lord: conſider my meditation.

2 O hearken thou unto the voyce of my calling, my King & my God: for unto thee will I make my prayer.

3 My voyce ſhalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that work vanity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the blood-thirſty and deceitful man.

7 But as for me, I will come into thy houſe, even upon the multitude of thy mercy: and in thy fear will I worſhip toward thy holy Temple.

8 Lead me, O Lord, in thy righteousneſſe, becauſe of mine enemies: make thy way plain before my face.

9 For there is no faithfulneſs in his mouth: their inward parts are very wickedneſs.

10 Their throat is an open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God, let them periſh through their own imaginations: caſt them out in the multitude of their ungodlineſs, for they have rebelled againſt thee.

12 And let all them that put their truſt in thee, rejoyce: they ſhall ever be giving of thanks, becauſe thou defendeſt them, they that love thy Name ſhall be joyful in thee.

13 For thou Lord wilt give thy bleſſing unto the righteous: and with thy favourable kindneſſe wilt thou defend him as with a ſhield.

Domine, ne in furore. Evening
Pſal. 6. prayer.

O Lord rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed.

3 My ſoul is alſo ſore troubled: but Lord how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: Oh ſave me for thy mercies ſake.

5 For in death no man remembreth thee; and who will give thee thanks in the pit?

6 I am weary of my groaning, every night waſh I my bed; and water my couch with my tears.

7 My beauty is gone for very trouble; and worn away becauſe of all mine enemies.

8 Away from me all ye that work vanity; for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition; the Lord will receive my prayer.

10 All mine enemies ſhall be confounded and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

Domine Deus meus. Pſal. 7.

O Lord my God, in thee have I put my truſt: ſave me from all them that perſecute me, and deliver me.

2 Leſt he devour my ſoul like a lion, and tear it in pieces; while there is none to help.

3 O Lord

3 O Lord my God, if I have done any ſuch thing: or if there be any wickedneſs in my hands.

4 If I have rewarded evil unto him that hath done freindly with me; yea, I have delivered him that without any cauſe is mine enemy.

5 Then let mine enemy perſecute my ſoul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up O Lord in thy wrath, and lift up thy ſelfe: becauſe of the indignation of mine enemies, ariſe up for me in the judgement that thou haſt commanded.

7 And ſo ſhall the Congregation of the people come about thee: for their ſakes therefore lift up thy ſelf again.

8 The Lord ſhall judge the people, give ſentence with me, O Lord; according to my righteouſneſſe, and according to the innocency that is in me.

9 O let the wickedneſs of the ungodly come to an end: but guide thou the juſt.

10 For the righteous God; trieth the very hearts and reins.

11 My help cometh of God which preſerveth them that are true of heart.

12 God is a righteous judge, ſtrong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his ſword; he hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death he ordaineth his arrows againſt the perſecutors.

15 Behold, he travelleth with miſchief; he hath conceived ſorrow, and brought forth ungodlineſs.

16 He hath graven and digged up a pit; and is fallen himſelf into the deſtruction that he made for other.

17 For his travell ſhall come upon his own head; and his wickedneſſe ſhall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteouſneſs; and will praiſe the name of the Lord the moſt High.

Domine, Dominus. Pſal. 8.

O Lord our governour, how excellent is thy Name in all the world, thou that haſt ſet thy glory above the heavens!

2 Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies; that thou mighteſt ſtill the enemy, and the avenger.

3 For

3 For I will consider the heavens, even the works of thy fingers, the Moon and the Stars which thou hast ordained.

4 What is man that thou art mindfull of him; and the Son of man that thou visiteſt him?

5 Thou madeſt him lower then the Angels; to crown him with glory and worship.

6 Thou makeſt him to have dominion of the works of thy hands; and thou haſt put all things in subjection under his feet.

7 All sheep and oxen; yea and the beasts of the field.

8 The fowles of the aire and the fishes of the sea; and whatsoever walketh through the paths of the seas.

9 O Lord our Governour; how excellent is thy Name in all the world;

Confitebor tibi. ℣ Morning
Psal. 9. ℟ Prayer.

I Will give thanks unto thee, O Lord, with my whole herat; I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee; yea, my songs will I make of thy Name, O thou most higheſt.

3 While mine enemies are driven back; they shall fall and perish at thy presence.

4 For thou haſt maintained my right and my cause; thou art set in the Throne that judgeſt right.

5 Thou haſt rebuked the heathen, and destroyed the ungodly; thou haſt put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetuall end; even as the cities which thou haſt destroyed, their memoriall is perished with them.

7 But the Lord shall endure for ever; he hath also prepared his seat for judgement.

8 For he shall Judge the world in righteousneſſe; and minister true judgement unto the people.

9 The Lord also will be a defence for the oppreſſed; even a refuge in due time of trouble.

10 And they that know thy name will put their truſt in thee? for thou Lord haſt never failed them that seek thee.

11 O praiſe the Lord which dwelleth in Sion, shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them, and forgetteth not the complaint of the poor.

13 Have

13 Have mercy upon me, O Lord, conſider the trouble which I ſuffer of them that hate me: thou that lifteſt me up from the gates of death.

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will rejoyce in thy ſalvation.

15 The heathen are ſunk down in the pit that they made: in the ſame net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into hell: and all the people that forget God.

18 For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.

19 Up Lord, and let not man have the upper hand; let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: that the heathen may know themſelves to be but men.

Vt quid, Domine? Pſal. 10.

WHy ſtandeſt thou ſo far off (O Lord:) and hideſt thy face in the needfull time of trouble?

2 The ungodly for his own luſt doth perſecute the poor: let them be taken in the crafty wilineſs that they have imagined.

3 For the ungodly hath made boaſt of his own hearts deſire: and ſpeaketh good of the coveteous whom God abhorreth.

4 The ungodly is ſo proud that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grievous: thy judgements are far above out of his ſight, and therefore defieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit, and fraud: under his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thieviſh corners of the ſtreets: and privily in his lurking dens doth he murder the innocent, his eyes are ſet againſt the poor.

9 For he lieth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

10 He doth raviſh the poor: when he getteth him into his net.

11 He falleth down and humbleth himſelf: that the congrega-

congregation of the poor may fall into the hands of his captains.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.

13 Ariſe (O Lord God) and lift up thine hand: forget not the poor.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt not for it?

15 Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs and wrong.

16 That thou mayeſt take the matter into thine hand: the poor committeth himſelf unto thee, for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious: take away his ungodlineſs, and thou ſhalt find none.

18 The Lord is King for ever and ever: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poor: thou prepareſt their heart, and thine ear hearkeneth thereto.

20 Ye help the fatherleſs and poor unto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver, that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords ſeat is in heaven.

5 His eyes conſider the poor: and his eye-lids trieth the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs, doth his ſoul abhorre.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

Salvum

Salvum me fac. Evening
Pſal. 12. Prayer.

HElp me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall root out all deceitfull lips; and the tongue that ſpeaketh proud things.

4 Which have ſaid, With our tongue we will prevail: we are they that ought to ſpeak, who is Lord over us?

5 Now for the comfortleſſe troubles ſake of the needy: and becauſe of the deep ſighing of the poor.

6 I will up (ſaith the Lord:) and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the ſilver which from the earth is tried, and purified ſeven times in the fire.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

Vſque quo, Domine. Pſal. 13.

HOw long wilt thou forget me (O Lord) for ever? how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes that I ſleep not in death.

4 Leaſt mine enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me will rejoyce at it.

5 But my truſt is in thy mercy: and my heart is joyful in thy ſalvation.

6 I will ſing unto the Lord, becauſe he hath dealt ſo lovingly with me; yea, I will praiſe the Name of the Lord moſt Higheſt.

Dixit inſipiens. Pſal. 14.

THe fool hath ſaid in his heart: There is no God.

2 They are corrupt and become abominable in their doings; there is not one that doth good (no not one.)

3 The

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poyson of asps is under their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and unhappinesse is in their wayes, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread?

9 And call not upon the Lord, there were they brought in great fear (even where no fear was:) for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsell of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion: when the Lord turneth the captivity of his people, then shall Jacob rejoyce, and Israel shall be glad.

Domine, quis habitabit? Psal. 15. } { Morning prayer.

LOrd who shall dwell in thy Tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, or done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hinderance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doth these things: shall never fall.

Conserva-

Conſerva me. Pſalm. 16.

PReſerve me, O God; for in thee have I put my truſt.

2 O my ſoul, thou haſt ſaid unto the Lord; Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the ſaints that are in the earth; and upon ſuch as excell in vertue.

4 But they that run after another God: ſhall have great trouble.

5 Their drink offerings of bloud will I not offer; neither make mention of their names within my lips.

9 The Lord himſelf is the portion of mine inheritance, and of my cup; thou ſhalt maintain my lot.

7 The lot is fallen to me in a fair ground; yea I have a goodly heritage.

8 I will thank the Lord for giving me warning; my reins alſo chaſten me in the night ſeaſon.

9 I have ſet God always before me; for he is on my right hand, therefore *I* ſhall not fall.

10 Wherefore my heart was glad, and my glory rejoyced; my fleſh alſo ſhall reſt in hope.

11 For why thou ſhalt not leave my ſoul in hell; neither ſhalt thou ſuffer thine holy one to ſee corruption.

12 Thou ſhalt ſhew me the path of life, in thy preſence is the fulneſſe of joy; and at thy right hand there is pleaſure for evermore.

Exaudi, Domine, juſtitiam. Pſal. 17.

HEar the right, O Lord, conſider my complaint: and hearken to my prayer that goeth not out of fained lips.

2 Let my ſentence come forth from thy preſence: and let thine eyes look upon the thing that is equal.

3 Thou haſt proved and viſited mine heart in the night ſeaſon thou haſt tried me, and ſhalt find no wickedneſſe in me: for I am utterly purpoſed that my mouth ſhall not offend.

4 Becauſe of mens works that are done againſt the words of thy lips: I have kept me from the wayes of the deſtroyer.

5 O hold thou my goings in thy paths: that my foot-ſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindneſs, thou that art the Saviour of them that put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keep

8 Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

9 From the ungodly that trouble me; mine enemies compaſs me round about to take away my ſoul.

10 They are incloſed in their own fat; and their mouth ſpeaketh proud things.

11 They lie waiting in our way on every ſide: turning their eyes down to the ground.

12 Like as the lion that is greedy of his prey: and as it were a lyons whelp lurking in ſecret places.

13 Up Lord diſappoint him, and caſt him down: deliver my ſoul from the ungodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men (I ſay) and from the evill world: which have the portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They have children at their deſire; and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſs: and when I awake up after thy likeneſſe, I ſhall be ſatisfied with it.

Diligam te. ☽ Evening
Pſal. 18. ☾ prayer.

I Will love thee (O Lord) my ſtrength, the Lord is my ſtony rock and my defence; my Saviour, my God and my might, in whom I will truſt, my buckler, the horn alſo of my ſalvation, and my refuge.

2 I will call upon the Lord which is worthy to be praiſed; ſo ſhall I be ſafe from mine enemies,

3 The ſorrows of death compaſſed me; and the overflowings of ungodlineſs made me afraid.

4 The pains of hell came about me; the ſnares of death over took me.

5 In my trouble I will call upon the Lord; and complain unto my God.

6 So ſhall he hear my voice out of his holy Temple; and my complaint ſhall come before him, it ſhall enter even into his eares.

7 The earth trembled and quaked; the very foundations alſo of the hils ſhook, and were removed, becauſe he was wroth.

8 There went a ſmoak out of his preſence; and a conſuming

ſuming fire out of his mouth, ſo that coals were kindled at it.

9 He bowed the heavens alſo and came down; and it was dark under his feet.

10 He rode upon the Cherubims and did flie; he came flying upon the wings of the wind.

11 He made darkneſſe his ſecret place; his pavilion round about him; with dark water and thick clouds to cover him.

12 At the brightneſſe of his preſence his clouds removed; hailſtones and coals of fire.

13 The Lord alſo thundred out of heaven, and the Higheſt gave his thunder; hailſtones and coals of fire.

14 He ſent out his arrows and ſcattered them; he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend down from the high to fetch me; and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth alſo into a place of libertie: he brought me forth even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompence me.

21 Becauſe I have kept the wayes of the Lord; and have not forſaken my God as the wicked doth.

22 For I have an eye unto all his Lawes: and will not caſt out all his commandements from me.

23 I was alſo uncorrupt before him; and eſchewed mine own wickedneſſe.

24 Therefore ſhall the Lord reward me after my righteous dealing; and according to the cleanneſſe of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy; and with a perfect man thou ſhalt be perfect.

26 With the clean thou ſhalt be clean, and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people that are in adverſity; and ſhalt bring down the high looks of the proud.

28 Thou ſhalt light my candle: the Lord my God ſhall make my darkneſſe to be light.

29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap over the wall.

30. The way of God is an undefiled way: the word of the Lord alſo is tried in the fire, he is the defender of all them that put their truſt in him.

31 For who is God but the Lord: or who hath any ſtrength except our God?

32 It is God that girdeth me with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and ſetteth me up on high.

34 He teacheth mine hands to fight: and mine armes ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go: that thy footſteps ſhall not ſlide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have deſtroyed them.

38 I will ſmite them that they ſhall not be able to ſtand: but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battell: thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me: and I ſhall deſtroy them that hate me.

41 They ſhall cry but there ſhall be none to help them: yea, even unto the Lord ſhall they cry but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people; and thou ſhalt make me the head of the heathen.

44 A people whom I have not known ſhall ſerve me.

45 As ſoon as they hear of me, they ſhall obey me; but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall fail; and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper; and praiſed be the God of my ſalvation.

48 Even the God that ſeeth that I be avenged, and ſubdueth the people unto me.

49 It is he that delivereth me from my cruell enemies; and ſetteth me up above mine adverſaries: thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles: and ſing praiſes unto thy Name.

51 Great proſpetity giveth he unto his King: and ſheweth loving kindneſs unto David his anointed, and unto his ſeed for evermore.

Cœli enarrant. ☿ Morning
Pſal. 19. ☽ prayer.

THe heavens declare the glory of God: and the firmament ſheweth his handy work.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech nor language: but their voyces are heard among them.

4 Their ſound is gone out into all lands: and their words unto the ends of the world.

5 In them hath he ſet a tabernacle for the Sun: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a gyant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an undefiled Law, converting the ſoul: the Teſtimony of the Lord is ſure, and giveth wiſdome unto the ſimple.

8 The Statutes of the Lord are right, and rejoyce the heart: the Commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the Judgements of the Lord are true, and righteous altogether.

10 More to be deſired are they then gold: yea, then much fine gold: ſweeter alſo then honey and the honey comb.

11 Moreover, by them is thy ſervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults.

13 Keep thy ſervant alſo from preſumptuous ſins, leaſt they get the dominion over me: ſo ſhall I be undefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy ſight.

15 O Lord: my ſtrength and my Redeemer.

Exaudiat te Dominus. Pſal. 20.

THe Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary: & ſtrengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt ſacrifice.

4 Grant thee thy hearts deſire; and fulfil all thy mind.

5 We will rejoyce in thy ſalvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will hear him from his holy heaven; even with the wholſome ſtrength of his right hand.

7 Some put their truſt in charets, and ſome in horſes; but we will remember the Name of the Lord our God.

8 They are brought down and fallen: but we are riſen and ſtand upright.

9 Save Lord and hear us, O King of heaven; when we call upon thee.

Domine, in virtute. Pſal. 21.

THe King ſhall rejoyce in thy ſtrength, O Lord; exceeding glad ſhall he be of thy ſalvation.

2 Thou haſt given him his hearts deſire; and haſt not denied him the requeſt of his lips.

3 For thou ſhalt prevent him with the bleſſings of goodneſs; and ſhalt ſet a crown of pure gold upon his head.

4 He asked life of thee, and thou gaveſt him a long life; even for ever and ever.

5 His honour is great in thy ſalvation; glory and great worſhip ſhalt thou lay upon him.

6 For thou ſhalt give him everlaſting felicity; and make him glad with the joy of thy countenance.

7 And why? becauſe the King putteth his truſt in the Lord: and in the mercy of the moſt Higheſt he ſhall not miſcary.

8 All thine enemies ſhall feel thine hand; thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery oven in time of thy wrath; the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their

10 Their fruit ſhalt thou root out of the earth: and their ſeed from among the children of men.

11 For they intended miſchief againſt thee, and imagined ſuch a device, as they are not able to perform.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted Lord in thine own ſtrength: ſo will we ſing and praiſe thy power.

Deus, Deus meus. ☾ Evening
Pſal. 22. ☉ prayer.

MY God, my God, look upon me, why haſt thou forſaken me: and art ſo far from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliver them.

5 They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very ſcorn of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying.

8 He truſted in God that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers womb; thou waſt my hope when I hanged yet upon my mothers breaſts.

10 I have been left unto thee ever ſince I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat buls of Baſan cloſe me in on every ſide.

13 They gape upon me with their mouths: as it were a ramping and roaring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart alſo in the midſt of my body is even like melting wax.

15 My ſtrength is dried up like a pot-ſherd, and my tongue cleaveth to my gums; and thou ſhalt bring me into the duſt of death.

16 For many dogs are come about me; and the counſel of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet, I may tell all my bones; they ſtand ſtaring and looking upon me.

18 They part my garments among them: and caſt lots upon my veſture.

19 But be not thou far from me, O Lord; thou art my ſuccour, haſte thee to help me.

20 Deliver my ſoul from the ſword; my darling from the power of the dog.

21 Save me from the Lions mouth; thou haſt heard me alſo from among the horns of the Unicorns.

22 I will declare thy Name unto my brethren; in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord, ye that fear him; magnifie him all ye of the ſeed of Jacob, and fear him all ye ſeed of Iſrael.

24 For he hath not diſpiſed nor abhorred the low eſtate of the poor, he hath not hid his face from him; but when he called unto him, he heard him.

25 My praiſe is of thee in the great Congregation; my vows will I perform in the ſight of them that fear him.

26 The poor ſhall eat and be ſatisfied; they that ſeek after the Lord ſhall praiſe him, your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord; and all the kindreds of the nations ſhall worſhip before him.

28 For the Kingdome is the Lords; and he is the governour among the people.

29 All ſuch as be fat upon earth; have eaten and worſhipped.

30 All they that go down into the duſt, ſhall kneel before him: and no man hath quickened his own ſoul.

31. My ſeed ſhall ſerve him; they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs; unto a people that ſhall be born, whom the Lord hath made.

Dominus, regit me. Pſal. 23.

THe Lord is my Shepherd; therefore can I lack nothing.

2 He

2 He ſhall feed me in a green paſture; and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſſe for his Names ſake.

4 Yea though I walk through the valley of the ſhadow of death, I will fear none evil; for thou art with me, thy rod and thy ſtaffe comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me; thou haſt anointed my head with oyl, and my cup ſhall be full.

6 But thy loving kindneſs and mercy ſhall follow me all the dayes of my life; and I will dwell in the houſe of the Lord for ever.

Domini eſt terra. ℣ Morning
Pſal. 24. ℟ Prayer.

THe earth is the Lords and all that in them is; the compaſs of the world and they that dwell therein.

2 For he hath founded it upon the ſeas; and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord; or who ſhall riſe up in his holy place?

4 Even he that hath clean hands and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord; and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him; even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates and be ye lift up ye everlaſting doors and the King of glory ſhall come in.

8 Who is the King of glory; it is the Lord ſtrong and mighty, even the Lord mighty in battell.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors; and the King of glory ſhall come in.

10 Who is the King of glory even the Lord of Hoſts, he is the King of glory.

Ad te Domine. Pſalm. 25.

VNto thee, O Lord will I lift up my ſoul, my God, I have put my truſt in thee; O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed; but ſuch as tranſgreſſe without a cauſe ſhall be put to confuſion.

3 Shew me thy wayes, O Lord; and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation, in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies; and thy loving kindneſs which hath been ever of old.

6 O remember not the ſins and offences of my youth; but according to thy mercy think thou upon me, O Lord, for thy goodneſſe.

7 Gracious and righteous is the Lord; therefore will he teach ſinners in the way.

8 Them that be meek ſhall he guide in judgement; and ſuch as be gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth; unto ſuch as keep his Covenant and his Teſtimonies.

10 For thy Names ſake, O Lord be mercifull unto my ſin, for it is great.

11 What man is he that feareth the Lord; him ſhall he teach in the way he ſhall chuſe.

12 His ſoul ſhall dwell at eaſe and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that feare him; and he will ſhew them his Covenant.

14 Mine eyes are ever looking unto the lord; for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me; for I am deſolate and in miſery.

16 The ſorrows of my heart are inlarged; O bring thou me out of my troubles.

17 Look upon mine adverſity and miſery; and forgive me all my ſin.

18 Conſider mine enemies how many they are; and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded for I have put my truſt in thee.

20 Let perfectneſs and righteous dealing wait upon me; for my hope hath been in thee.

21 Deliver Iſrael, O God; out of all his troubles.

Iudica me, Domine. Pſalm. 26.

BE thou my Judge, O Lord, for I have walked innocently; my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord and prove me; try out my reins and my heart.

3 For

3 For thy loving kindneſſe is ever before mine eyes; and I will walk in thy truth.

4 I have not dwelt with vain perſons; neither will I have fellowſhip with the deceitful.

5 I have hated the congregation of the wicked; and will not ſit among the ungodly.

6 I will waſh mine hands in innocency, O *Lord*; and ſo will I go to thine Altar.

7 That I may ſhew the voice of thankſgiving; and tell of all thy wondrous works.

8 *Lord* I have loved the habitation of thy houſe; and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners; nor my life with the blood-thirſty.

10 In whoſe hands is wickedneſs; and their right hands are full of gifts.

11 But as for me, I will walk innocently: O *Lord* deliver me, and be mercifull unto me.

12 My foot ſtandeth right; I will praiſe the *Lord* in the Congregations.

Dominus illuminatio. ☽ Evening
Pſal. 27. ☉ prayer.

THE *Lord* is my light and my ſalvation, whom then ſhall I fear; the *Lord* is the ſtrength of my life, of whom then ſhall I be afraid?

2 When the wicked (even mine enemies, and my foes) came upon me to eat up my fleſh; they ſtumbled and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid; and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the *Lord*, which I will require; even that I may dwell in the houſe of the *Lord* all the dayes of my life, to behold the fair beauty of the *Lord*, and to viſit his Temple.

5 For in the time of trouble he ſhall hide me in his Tabernacle; yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up mine head; above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſſe; I will ſing and ſpeak praiſes unto the *Lord*.

8 Hearken unto my voyce, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, ſeek ye my face: thy face, Lord, will I ſeek.

10 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour; leave me not, neither forſake me, O God of my ſalvation.

12 When my father and my mother forſake me; the Lord taketh me up.

13 Teach me thy way, O Lord; and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries; for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted; but that I believe verily to ſee the goodneſſe of the Lord in the land of the living.

16 O tarry thou the Lords leaſure; be ſtrong and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te, Domine. Pſal. 28.

UNto thee will I cry, O Lord my ſtrength, think no ſcorn of me, leſt if thou make as though thou heareſt not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions when I cry unto thee; when I hold up my hands toward the Mercy ſeat of thy holy Temple.

3 O pluck me not away (neither deſtroy me) with the ungodly and wicked doers; which ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

4 Reward them according to their deeds; and according to the wickedneſs of their own inventions.

5 Recompenſe them after the work of their hands; pay them that they have deſerved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands; therefore ſhall he break them down, and not build them up.

7 Praiſed be the Lord; for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength and my ſhield, my heart hath truſted in him; and I am helped: therefore my heart danceth for joy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the wholſom defence of his anointed.

10 O ſave

10 O ſave thy people, and give thy bleſſing unto thine inheritance; feed them, and ſet them up for ever.

Afferte Domino. Pſal. 29.

BRing unto the *Lord*, O ye mighty, bring young rams unto the *Lord*; aſcribe unto the *Lord* worſhip and ſtrength.

2 Give unto the *Lord* the honour due unto his Name; worſhip the *Lord* with holy worſhip.

3 It is the *Lord* that commandeth the waters; it is the glorious God that maketh the thunder.

4 It is the *Lord* that ruleth the ſea, the voice of the *Lord* is mighty in operation; the voice of the *Lord* is a glorious voice.

5 The voice of the *Lord* breaketh the Cedar trees; yea, the *Lord* breaketh the Cedars of Libanus.

6 He made them alſo to skip like a calf; *Libanus* alſo and Syrion like a young unicorn.

7 The voice of the *Lord* divideth the flames of fire, the voice of the *Lord* ſhaketh the wilderneſſe; yea the *Lord* ſhaketh the wilderneſſe of Cades.

8 The voice of the *Lord* maketh the hinds to bring forth young, and diſcovereth the thick buſhes; in his Temple doth every man ſpeak of his honour.

9 The *Lord* ſitteth above the water-flood; and the *Lord* remaineth a King for ever.

10 The *Lord* ſhall give ſtrength unto his people; the *Lord* ſhall give his people the bleſſing of peace.

Exaltabo te, Domine. ☽ Morning Pſalm. 30. ☉ prayer.

I Will magnifie thee, O *Lord*, for thou haſt ſet me up, and not made my foes to triumph over me.

2 O *Lord* my God, I cryed unto thee; and thou haſt healed me.

3 Thou *Lord* haſt brought my ſoul out of hell; thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the *Lord* (O ye ſaints of his:) and give thanks unto him for a remembrance of his holineſſe.

5 For his wrath endureth but the twinckling of an eye, and in his pleaſure is life; heavineſſe may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid I ſhall never be removed: thou *Lord* of thy goodneſſe hadſt made my hill ſo ſtrong.

7 Thou

7 Thou didſt turn thy face (from me;) and I was troubled.

8 Then cryed I unto thee, O Lord; and gate me unto my Lord right humbly.

9 What profit is there in my blood; when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me; Lord be thou my helper.

12 Thou haſt turned my heavineſſe into joy; thou haſt put off my ſackcloth, and girded me with gladneſſe.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing; O my God, I will give thanks unto thee for ever.

In te, Domine, ſperavi. Pſal. 31.

IN thee, O Lord have I put my truſt; let me never be put to confuſion, deliver me in thy righteouſneſs.

2 Bow down thine eare unto me; make haſt to deliver me.

3 And be thou my ſtrong rock, and the houſe of defence, that thou maiſt ſave me.

4 For thou art my ſtrong rock, and my caſtle; be thou alſo my guide, and lead me for thy Names ſake.

5 Draw me out of the net that they have laid privily for me; for thou art my ſtrength.

6 Into thy hand I commend my ſpirit; for thou haſt redeemed me, O Lord thou God of truth.

7 I have hated them that hold of ſuperſtitious vanities; and my truſt hath been in the Lord.

8 I will be glad and rejoyce in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

9 Thou haſt not ſhut me up into the hand of the enemie: but haſt ſet my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is conſumed for very heavineſſe; yea, my ſoul and my body.

11 For my life is waxen old with heavineſſe: and my years with mourning.

12 My ſtrength faileth me becauſe of mine iniquity: and my bones are conſumed.

13 I became a reproof among all mine enemies, but ſpecially among my neighbours; and they of mine acquaintance were afraid of me, and they that did ſee me without, conveyed themſelves from me.

14 I am

14 I am clean forgotten as a dead man out of minde; I am become like a broken veſſel.

15 For I have heard the blaſphemy of the multitude; and fear is on every ſide, while they conſpire together againſt me, and take their counſel to take away my life.

16 But my hope hath been in thee, O Lord; I have ſaid, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies; and from them that perſecute me.

18 Shew thy ſervant the light of thy countenance; and ſave me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I have called upon thee; let the ungodly be put to confuſion, and be put to ſilence in the grave.

20 Let the lying lips be put to ſilence; which cruelly, diſdainfully, and deſpitefully ſpeak againſt the righteous.

21 O how plentifull is thy goodneſſe, which thou haſt laid up for them that fear thee: and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men.

22 Thou ſhalt hide them privily by thine own preſence from the provoking of all men: thou ſhalt keep them ſecretly in thy Tabernacle from the ſtrife of tongues.

23 Thanks be to the Lord: for he hath ſhewed me marvellous great kindneſſe in a ſtrong citie.

24 And when I made haſt, I ſaid: I am caſt out of the ſight of thine eyes.

25 Nevertheleſs, thou heardeſt the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his Saints: for the Lord preſerveth them that are faithfull, and plenteouſly rewardeth the proud doer.

27 Be ſtrong, and he ſhall ſtabliſh your heart: all ye that put your truſt in the Lord.

Beati quorum. ☽ Evening
Pſal. 32. ☾ Prayer.

BLeſſed is he whoſe unrighteouſneſſe is forgiven: and whoſe ſin is covered.

2 Bleſſed is the man unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousnesse have I not hid.

6 I said I will confess my sins unto the Lord: and so thou forgavest the wickednesse of my sin.

7 For this shall every one that is godly make his prayer unto thee in a time when thou mayst be found: but in the great water floods they shall not come nigh him.

8. Thou art a place to hide me in, thou shalt preserve me from trouble thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: And I will guide thee with mine eye.

10 Be ye not like to horse and mule which have no understanding; whose mouths must be holden with a bit and bridle, least they fall upon thee.

11 Great plagues remain for the ungodly; but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyfull all yee that be true of heart.

Exultate, justi. Psal. 33.

REjoyce in the Lord, O ye righteous: for it becometh well the just to be thankfull.

2 Praise the Lord with Harp: sing Psalms unto him with the Lute and instrument of ten strings.

3 Sing unto the Lord a new song, sing praises lustily (unto him) with a good courage.

4 For the word of the Lord is true: and all his works are faithfull.

5 He loveth righteousnesse and judgement; the earth is full of the goodness of the Lord.

6 By the word of the Lord are the heavens made; and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap; and layeth up the deep as in a treasure-house.

8 Let all the earth fear the Lord; stand in awe of him, all ye that dwell in the world.

9 For he spake and it was done; he commanded and it stood fast.

10 The Lord bringeth the counsell of the Heathen to nought; and maketh the devices of the people to

be

be of none effect, and casteth out the counsels of Princes.

11 The counsel of the Lord shall endure for ever; and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah; and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men, from the habitation of his dwelling he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them; and understandeth all their works.

15 There is no King that can be saved by the multitude of an host; neither is any mighty man delivered by much strength.

16 An horse is counted but a vain thing to save a man; neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him; and upon them that put their trust in his mercy.

18 To deliver their souls from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy merciful kindness (O Lord) be upon us: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast of the Lord: the humble shall hear thereof and be glad.

3 O praise the Lord with me: and let us magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear

9 O fear the *Lord* ye that be his Saints: for they that fear him lack nothing.

10 The lions do lack, and ſuffer hunger: but they which ſeek the *Lord*, ſhall want no manner of thing that is good.

11 Come ye children, and hearken unto me: I will teach you the fear of the *Lord*.

12 What man is he that luſteth to live, and would fain ſee good dayes: keep thy tongue from evil, and thy lips that they ſpeak no guile.

13 Eſchew evil, and do good: ſeek peace, and enſue it.

14 The eyes of the *Lord* are over the righteous; and his ears are open unto their prayers.

15 The countenance of the *Lord* is againſt them that do evil; to root out the remembrance of them from the earth.

16 The righteous cry, and the *Lord* heareth them; and delivereth them out of all their troubles.

17 The *Lord* is nigh unto them that are of a contrite heart, and will ſave ſuch as be of an humble ſpirit.

18 Great are the troubles of the righteous; but the *Lord* delivereth him out of all.

19 He keepeth all his bones, ſo that not one of them is broken.

20 But misfortune ſhall ſlay the ungodly; and they that hate the righteous ſhall be deſolate.

21 The *Lord* delivereth the ſouls of his ſervants; and all they that put their truſt in him, ſhall not be deſtitute.

Judica me, Domine. ♀ Morning
Pſal. 35. ♂ prayer.

PLead thou my cauſe, O *Lord*, with them that ſtrive with me: and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler; and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me; ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded and put to ſhame, that ſeek after my ſoul; let them be turned back, and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind; and the Angel of the *Lord* ſcattering them.

6 Let their way be dark and ſlippery; and let the Angel the Lord perſecute them.

7 For they have privily laid their net to deſtroy me without a cauſe: yea even without a cauſe have they laid a pit formy ſoul.

8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily, catch himſelf that he may fall into his own miſchief.

9 And my ſoul be joyfull in the Lord; it ſhall rejoyce in his ſalvation.

10 All my bones ſhall ſay, Lord who is like unto thee, which delivereſt the poor from him that is too ſtrong for him; yea the poor and him that is in miſery from him that ſpoyleth him.

11 Falſe witneſſe did riſe up: they laid to my charge things that I knew not.

12 They rewarded me evill for good to the great diſcomfort of my ſoul.

13 Nevertheleſs, when they were ſick, I put on ſackcloth and humbled my ſoul with faſting: and my prayer ſhall turn into my own boſome.

14 I behaved my ſelf as though it had been my friend; or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adverſity they rejoyced, and gathered them together: yea the very abjects came together againſt me unawares, making mouths at me, and ceaſed not.

16 With the flatterers were buſie mockers; which gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look upon this; O deliver my ſoul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great Congregation; I will praiſe thee among much people.

19 O let not them that are mine enemies triumph over me ungodly; neither let them wink with their eyes that hate me without a cauſe.

20 And why? their communing is not for peace; but they imagine deceitfull words againſt them that are quiet in the land.

21 They gaped on me with their mouthes, and ſaid Fie on thee, fie on thee, we ſaw it with our eyes.

22 This thou haſt ſeen, O Lord, hold not thy tongue then, go not far from me, O Lord.

23 Awake

23 Awake and ſtand up to judge my quarrell: avenge thou my cauſe, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteouſneſſe; and let them not triumph over me.

25 Let them not ſay in their hearts, There, there, ſo would we have it; neither let them ſay, We have devoured him.

26 Let them be put to confuſion and ſhame together that rejoyce at my trouble; let them be cloathed with rebuke and diſhonour that boaſt themſelves againſt me.

27 Let them be glad and rejoyce that favour my righteous dealing; yea let them ſay, alway, Bleſſed be the Lord, which hath pleaſure in the proſperity of his ſervant.

28 And as for my tongue it ſhall be talking of thy righteouſneſſe; and of thy praiſe all the day long.

Dixit injuſtus. Pſal. 36.

MY heart ſheweth me the wickedneſſe of the ungodly, that there is no fear of God before his eyes.

2 For he flattereth himſelfe in his own ſight; untill his abominable ſin be found out.

3 The words of his mouth are unrighteous, and full of deceit; he hath left off to behave himſelf wiſely and to do good.

4 He imagineth miſchief upon his bed, and hath ſet himſelf in no good way; neither doth he abhor any thing that is evill.

5 Thy mercy (O Lord) reacheth unto the heavens; and thy faithfulneſs unto the clouds.

6 Thy righteouſneſs ſtandeth like the ſtrong mountains; thy judgements are like the great deep.

7 Thou Lord ſhalt ſave both man and beaſt, how excellent is thy mercy, O God; and the children of men ſhall put their truſt under the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſſe of thy houſe: and thou ſhalt give them drink of thy pleaſures as out of the river.

9 For with thee is the well of life; and in thy light ſhall we ſee light.

10 O continue forth thy loving kindneſs unto them that know thee; and thy righteouſneſs unto them that are true of heart,

11 O let not the foot of pride come againſt me; and let not the hand of the ungodly caſt me down.

12 There

12 There are they fallen (all) that work wickedneſſe: they are caſt down, and ſhall not be able to ſtand.

Noli æmulari. ♀ Evening
Pſal. 17. ♃ prayer.

FRet not thy ſelf becauſe of the ungodly: neither be thou envious againſt the evil doers.

2 For they ſhall ſoon be cut down like the graſſe: and be withered even as the green herb.

3 Put thou thy truſt in the *Lord*, and be doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the *Lord*: and he ſhall give thee thy hearts deſire.

5 Commit thy way unto the *Lord*, and put thy truſt in him: and he ſhall bring it to paſſe.

6 He ſhall make thy righteouſneſſe as clear as the light; and thy juſt dealing as the noon day.

7 Hold thee ſtill in the *Lord*, and abide patiently upon him; but grieve not thy ſelf at him whoſe way doth proſper, againſt the man that doth after evil counſels.

8 *Leave* off from wrath, and let go diſpleaſure; fret not thy ſelf, elſe ſhalt thou be moved to do evil.

9 Wicked doers ſhall be rooted out; and they that patiently abide the *Lord*, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall be clean gone; thou ſhalt look after his place, and he ſhall be away.

11 But the meek ſpirited ſhall poſſeſs the earth; and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſel againſt the juſt; and gnaſheth upon him with his teeth.

13 The *Lord* ſhall laugh him to ſcorn; for he hath ſeen that his day is coming.

14 The ungodly have drawn out the ſword, and have bent their bow; to caſt down the poor and needy, and to ſlay ſuch as be of a right converſation.

15 Their ſword ſhall go thorow their own heart; and their bow ſhall be broken.

16 A ſmall thing that the righteous hath; is better then great riches of the ungodly.

17 For the arms of the ungodly ſhall be broken; and the *Lord* upholdeth the righteous.

18 The

18 The Lord knoweth the dayes of the godly: and their inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perilous time: and in the dayes of dearth they ſhall have enough.

20 As for the ungodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambs: yea even as the ſmoak ſhall they conſume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as be bleſſed of God ſhall poſſeſs the land: and they that be curſed of him ſhall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is ever mercifull and lendeth: and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forſaketh not his that be godly, but they are preſerved for ever.

29 The righteous ſhall be puniſhed: as for the ſeed of the ungodly, it ſhall be rooted out.

30 The righteous ſhall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdome: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings ſhall not ſlide.

33 The ungodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh thou ſhalt ſee it.

36 I my ſelf have ſeen the ungodly in great power: and flouriſhing like a green Bay-tree.

37 And I went by, and lo, he was gone: I ſought him but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As

39 As for the transgressors, they shall perish together; and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord which is also their strength in the time of trouble.

41 And the Lord shall stand by them and save them; he shall deliver them from the ungodly, and shall save them because they put their trust in him.

Domine, ne in furore. ☽ Morning.
Psal. 38. ☉ Prayer.

PUt me not to rebuke (O Lord) in thine anger; neither chasten me in thy heavie displeasure.

2 For thine arrowes stick fast in me; & thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure; neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over mine head; and are like a sore burthen too heavie for me to bear.

5 My wounds stink and are corrupt; through my foolishness.

6 I am brought into so great trouble and misery; that I go mourning all the day long.

7 For my loyns are filled with a sore disease; and there is no whole part in my body.

8 I am feeble and sore smitten; I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire; and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble; and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me; and they that went about to do me evil, talked of wickednes, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not; and as one that is dumb, which doth not open his mouth.

14 I became even as a man that heareth not; and in whose mouth are no reproofes.

15 For in thee, O Lord, have I put my trust; thou shalt answer for me, O Lord my God.

16 I

16 I have required that they (even mine enemies should not triumph over me: for when my foot slipt, they rejoyced greatly against me.

17 And I truly am set in the plague: and my heavines is ever in my sight.

18 For I will confesse my wickednesse: and be sorry for my sin.

19 But mine enemies live, and are mighty; and they that hate me wrongfully are many in number.

20 They also that reward evil for good, are against me because I follow the thing that good is.

21 Forsake me not, O Lord my God; be not thou far from me.

22 Hast thee to help mee: O Lord God of my salvation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my wayes; that I offend not in my tongue.

2 I will keep my mouth (as it were with a bridle;) while the ungodly is in my sight.

3 I held my tongue, and spake nothing; I kept silence, yea, even from good words, but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled, and at the last I spake with my tongue.

5 Lord let me know mine end, and the number of my dayes; that I may be certified how long I have to live.

6 Behold, thou hast made my dayes as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth; for it was thy doing.

11 Take thy plague away from me; I am even consumed by the means of thy heavie hand.

12 When thou with rebukes doest chasten man for sin; thou makest his beauty to consume away like as it were a moth

a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears conſider my calling; hold not thy peace at my tears.

14 For I am a ſtranger with thee, and a ſojourner; as all my fathers were.

15 O ſpare me a little that I may recover my ſtrength; before I go hence and be no more ſeen.

Expectans, expectavi. Pſal. 40.

I Waited patiently for the Lord, and he enclined unto me and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire and clay and ſet my feet upon the rock, and ordered my goings.

3 And he hath put a new ſong in my mouth; even a thankſgiving unto our God.

4 Many ſhall ſee it and fear: and ſhall put their truſt in the Lord.

5. Bleſſed is the man that hath ſet his hope in the Lord; and turneth not to the proud, and ſuch as go about with lies.

6 O Lord my God great are thy wondrous works which thou haſt done; like as be alſo thy thoughts which are to us-ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them and ſpeake of them: they ſhould be more then I am able to expreſs.

8 Sacrifice and meat-offering thou wouldſt not have: but mine eares haſt thou opened.

9 Burnt-offerings and ſacrifice for ſin haſt thou not required; then ſaid I, Lo I come.

10 In the volume of the book it is written of me, that I ſhould fulfill thy will, O my God; I am content to do it, yea, thy Law is within my heart.

11 I have declared thy righteouſneſs in the great Congregation; lo, I will not refrain my lips, and that thou knoweſt.

12 I have not hid thy righteouſneſſe within my heart; my talking hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy and truth: from the great Congregation.

14 Withdraw not thou thy mercy from me, O Lord, let thy loving kindneſſe, and thy truth alway preſerve me.

15 For innumerable troubles are come upon me, my

ſins

ſins have taken ſuch hold upon me, that I am not able to look up, yea they are more in number then the haires of mine head, and mine heart hath failed me.

16 O Lord let it be thy pleaſure to deliver me: make haſt (O Lord) to help me.

17 Let them be aſhamed and confounded together that ſeek after my ſoul to deſtroy it: let them be driven backward and put to rebuke that wiſh me evill.

18 Let them be deſolate and rewarded with ſhame, that ſay unto me, Fie upon thee, fie upon thee.

19 Let all thoſe that ſeek thee, be joyfull and glad in thee; and let ſuch as love thy ſalvation, ſay alway, The Lord be praiſed.

20 As for me, I am poor and needy; but the Lord careth for me,

21 Thou art my helper and Redeemer; make no long tarrying, O my God.

Beatus, qui intelligit. Evening prayer.

Pſalm. 41.

BLeſſed is he that conſidereth the poor and needy; the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerve him and keep him alive, that he may be bleſſed upon earth; and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lyeth ſick upon his bed; make thou all his bed in his ſickneſs.

4 I ſaid, Lord be mercifull unto me; heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me; When ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity; and his heart conceiveth falſhood within himſelf, and when he cometh forth he telleth it.

7 All mine enemies whiſper together againſt me; even againſt me do they imagine this evil.

8 Let the ſentence of guiltineſſe proceed againſt him; and now that he lyeth let him riſe up no more.

9 Yea, even mine own familiar friend whom I truſted; which did alſo eat of my bread, hath laid great wait for me.

10 But be thou mercifull unto me, O Lord; raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me; that mine enemy doth not triumph againſt me.

12 And when I am in my health thou upholdeſt me; and ſhalt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael; world without end. Amen.

Quemadmodum. Pſal. 42.

LIke as the heart deſireth the water brooks; ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God; when ſhall I come to appear before the preſence of God?

3 My teares have been my meat day and night; while they daily ſay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my ſelf; for I went with the multitude, and brought them forth into the houſe of God.

5 In the voice of praiſe and thankſgiving; among ſuch as keep holy day.

6 Why art thou ſo full of heavineſſe (O my ſoul:) and why art thou diſquieted within me?

7 Put thy truſt in God, for I will yet give him thanks for the help of his countenance.

8 My God, my ſoul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another becauſe of the noiſe of the water-pipe; all the waves and ſtormes are gon over me.

10 The Lord hath granted his loving kindneſſe on the day time; and in the night ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me; why go I thus heavily while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword; while mine enemies (that trouble me) caſt me in the teeth.

13 Namely while they ſay daily unto me; where is now thy God?

14 Why art thou vexed, O my ſoul; and why art thou ſo diſquieted within me?

15 O put thy truſt in God, for I will yet thank him, which is the help of my countenance and my God.

Judica me Deus. Psal. 43.

GIve sentence with me, O God, and defend my cause against the ungodly people; O deliver me from the deceitfull and wicked man.

2 For thou art the God of my strength why hast thou put me from thee; and why go I so heavily, while the enemie oppresseth me?

3 O send out thy light and thy truth, that they may lead me; and bring me to thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladnesse: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul, and why art thou so disquieted within me?

6 O put thy trust in God; for I will yet give him thanks which is the help of my countenance, and my God.

Deus, auribus. Morning Prayer.

Psal. 44.

WE have heard with our ears, O God, our fathers have told us; what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in; how thou hast destroyed the nations and cast them out.

3 For they got not the Land in possession through their own sword; neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance; because thou hadst a favour unto them.

5 Thou art my King (O God;) send help unto Jacob.

6 Through thee will we overthrow our enemies; and in thy name will we tread them under that rise up against us.

7 For I will not trust in my bow; it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long; and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion; and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies; so that they which hate us spoil our goods.

12 Thou lettest us to be eaten up like sheep; and hast scattered us among the heathen.

13 Thou

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt us to be rebuked of our neighbours: to be laughed to ſcorn, and had in deriſion of them that are round about us.

15 Thou makeſt us to be a by-word among the heathen; and that the people ſhake their heads at us.

16 My confuſion is daily before me; and the ſhame of my face hath covered me.

17 For the voice of the ſlanderer and blaſphemer: for the enemy and avenger.

18 And although all this be come upon us, yet do we not forget thee; nor behave our ſelves frowardly in thy Covenant.

19 Our heart is not turned back; neither our ſteps gone out of thy way.

20 No not when thou haſt ſmitten us into the place of dragons; and covered us with the ſhadow of death.

21 If we have forgoten the Name of our God, and holden up our hands to any ſtrange god; ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheep appointed to be ſlain.

23 Up Lord, why ſleepeſt thou: awake, and be not abſent from us for ever.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoul is brought low, even unto the duſt; our belly cleaveth unto the ground.

26 Ariſe, and help us; and deliver us for thy mercies ſake.

Eructavit cor meum. Pſal. 45.

MY heart is inditing of a good matter; I ſpeak of the things which I have made unto the King.

2 My tongue is the pen of a ready writer.

3 Thou art fairer then the children of men; full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy high, O thou moſt mighty; according to thy worſhip and renown.

5 Good luck have thou with thine honour: ride on becauſe of the word of truth, of meekneſſe, and righteouſneſs, and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee; even in the midſt among the kings enemies.

7 Thy ſeat, O God, endureth for ever; the ſcepter of thy Kingdome is a right ſcepter.

8 Thou haſt loved righteouſneſs and hated iniquity; wherefore God, even thy God hath anointed thee with the oyl of gladneſſe above thy fellows.

9 All thy garments ſmell of Myrrhe, Aloes, and Caſſia; out of the Ivory palaces whereby they have made thee glad.

10 Kings daughters were among thy honourable women; upon thy right hand did ſtand the Queen in a veſture of gold (wrought about with divers colours.)

11 Hearken (O daughter) and conſider, encline thine ear: forget alſo thine own people, and thy fathers houſe.

12 So ſhall the King have pleaſure in thy beauty; for he is thy Lord (God) and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift; like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The Kings daughter is all glorious within; her clothing is of wrought gold.

15 She ſhall be brought unto the King in Raiment of needle-work: the virgins that be her fellows ſhall bear her company, and ſhall be brought unto thee.

16 With joy and gladneſs ſhall they be brought; and ſhall enter into the kings palace.

17 In ſtead of thy fathers thou ſhalt have children; whom thou mayeſt make Princes in all lands.

18 I will remember thy Name from one generation unto another; therefore ſhall the people give thanks unto thee world without end.

Deus noſter refugium. Pſal. 46.

GOd is our hope and ſtrength; a very preſent help in trouble.

2 Therefore will we not fear, though the earth be moved: and though the hills be carried into the midſt of the ſea.

3 Though the waters thereof rage, and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the flood thereof ſhall make glad the City of God; the holy place of the Tabernacle of the moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be removed; but God ſhall help her, and that right early.

6 The

6 The heathen make much ado, and the kingdoms are moved; but God hath ſhewed his voice, and the earth ſhall melt away.

7 The *Lord* of hoſts is with us; the God of Jacob is our refuge.

8 O come hither and behold the works of the Lord; what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world; he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God; I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us; the God of Jacob is our refuge.

Omnes gentes, plaudite. Evening Prayer. Pſal. 47.

O Clap your hands together (all ye people;) O ſing unto God with the voice of melody.

2 For the *Lord* is high, and to be feared: he is the great King upon all the earth.

3 He ſhall ſubdue the people under us; and the nations under our feet.

4 He ſhall chuſe out an heritage for us; even the worſhip of Jacob whom he loved.

5 God is gone up with a merry noiſe; and the Lord with the ſound of the trump.

6 O ſing praiſes, ſing praiſes unto (our) God: O ſing praiſes, ſing praiſes unto our King.

7 For God is the King of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen; God ſitteth upon his holy ſeat.

9 The Princes of the people are joyned unto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a ſhield.

Magnus Dominus. Pſal. 48.

GReat is the *Lord*, and highly to be praiſed: in the City of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the North ſide lieth the City of the great King, God is well known in her palaces, as a ſure refuge.

3 For lo, the Kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astonied and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travel.

6 Thou shalt break the ships of the sea: through the East-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God upholdeth the same for ever.

8 We wait for thy loving kindness (O God:) in the midst of thy Temple.

9 O God, according unto thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughters of Juda be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God, for ever and ever; he shall be our guide unto death.

Audite hæc, omnes. Psal. 49.

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdome: and my heart shall muse of understanding.

4 I will encline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the dayes of wickedness; and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods; and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him.

8 For it cost more to redeem their souls: so that he must let that alone for ever.

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for others.

11 And

11 And yet they think that their houſes ſhall continue for ever: and that their dwelling places ſhall endure from one generation to another, and call their lands after their own names.

12 Nevertheleſs, man will not abide in honour; ſeeing he may be compared unto the beaſts that periſh, this is the way of them.

13 This is their fooliſhneſs: and their proſperity praiſe their ſaying.

14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning; their beauty ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath delivered my ſoul from the place of hell: for he ſhall receive me.

16 Be not thou afraid though one be made rich: or if the glory of his houſe be increaſed.

17 For he ſhall carry nothing away with him, when he dieth; neither ſhall his pomp follow him.

18 For while he lived, he counted himſelf an happy man; and ſo long as thou doſt well unto thy ſelf, men will ſpeak good of thee.

19 He ſhall follow the generation of his fathers: and ſhall never ſee light.

20 Man being in honour hath no underſtanding; but is compared unto the beaſts that periſh.

Deus deorum. ☉ Morning
Pſal. 50. ☽ Prayer.

THE Lord, even the moſt mighty God hath ſpoken; and called the world from the riſing up of the Sun unto the going down thereof.

2 Out of Sion hath God appeared; in perfect beauty.

3 Our God ſhall come and ſhall not keep ſilence; there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

4 He ſhall call the heaven from above; and the earth, that he may judge his people.

5 Gather my Saints together unto me; thoſe that have made a covenant with me with ſacrifice.

6 And the heaven ſhall declare his righteouſneſs; for God is Judge himſelf.

7 Hear, O my people, and I will ſpeak; I my ſelf will

teſtifie againſt thee, O Iſrael, for I am God even thy God.

8 I will not reprove thee becauſe of thy ſacrifices, or for thy burnt offerings: becauſe they were not alway before me.

9 I will take no bullock out of thine houſe: nor he goats out of thy folds.

10 For all the beaſts of the foreſt are mine: and ſo are the cattels upon a thouſand hills.

11 I know all the fouls upon the mountains: and the wild beaſts of the field are in my ſight.

12 If I be hungry I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkeſt thou that I will eat buls fleſh: and drink the blood of goats?

14 Offer unto God thankſgiving: and pay thy vowes unto the moſt Higheſt.

15 And call upon me in the time of trouble: ſo will I hear thee and thou ſhalt praiſe me.

16 But unto the ungodly ſaid God; Why doeſt thou preach my Laws, and takeſt my Covenant in thy mouth?

17 Whereas thou hateſt to be reformed: and haſt caſt my words behind thee.

18 When thou ſaweſt a thief, thou conſenteſt unto him; and haſt been partaker with the adulterers.

19 Thou haſt let thy mouth ſpeak wickedneſſe; and with thy tongue thou haſt ſet forth deceit.

20 Thou ſateſt and ſpakeſt againſt thy brother: yea and haſt ſlandered thine own mothers ſon.

21 Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch a one as thy ſelf; but I will reprove thee, and ſet before thee the things that thou haſt done.

22 O conſider this ye that forget God; leſt I pluck you away and there be none to deliver you.

23 Whoſo offereth me thanks and praiſe, he honoureth me; and to him that ordereth his converſation right, will I ſhew the ſalvation of God.

Miſerere mei, Deus. Pſal. 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

2 Waſh me throughly from my wickedneſs; and cleanſe me from my ſin.

3 For I knowledge my faults; and my ſin is ever before me.

4 Againſt

4 Against thee onely have I sinned, and done this evill in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness; and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdome secretly.

7 Thou shalt purge me with hysope, and I shall be clean; thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me hear of joy and gladness; that the bones which thou hast broken may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes unto the wicked; and sinners shall be converted unto thee.

14 Deliver me from blood guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; then shall they offer young bullocks upon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy self, thou tyrant: that thou canst do mischief?

2 Whereas the goodness of God: endureth yet daily.

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp rasor.

4 Thou hast loved unrighteousness more then goodness; and to talk of lies more then righteousness.

5 Thou haſt loved to ſpeak all words that may do hurt: O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for ever; he ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous alſo ſhall ſee this, and fear; and ſhall laugh him to ſcorn.

8 *Lo*, this is the man that took not God for his ſtrength; but truſted unto the multitude of his riches, and ſtrengthened himſelf in his wickedneſs.

9 As for me, I am like a green Olive tree in the houſe of God; my truſt is in the tender mercy of God for ever and ever.

10 I will alwayes give thanks unto thee for that thou haſt done: and I will hope in thy Name, for thy Saints like it well.

Dixit inſipiens. ♌ Evening
Pſal. 53. ♎ Prayer.

THe fooliſh body hath ſaid in his heart; There is no God.

2 Corrupt are they, and become abominable in their wickedneſs; there is none that doth good.

3 God looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable; there is alſo none that doth good, no not one.

5 Are not they without underſtanding that work wickedneſs: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was; for God hath broken the bones of them that beſieged thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh that the ſalvation were given unto Iſrael out of Sion: Oh that the Lord would deliver his people out of captivity.

8 Then ſhould Jacob rejoyce: and Iſrael ſhould be right glad.

Deus, in nomine. Pſal. 54.

SAve me, O God, for thy Names ſake; and avenge me in thy ſtrength.

2 Hear my prayer, O God; hearken unto the words of my mouth.

3 For

3 For ſtrangers are riſen up againſt me: and tyrants (which have not God before their eyes) ſeek after my ſoul.

4 Behold, God is my helper: the Lord is with them that uphold my ſoul.

5 He ſhall reward evill unto mine enemies: deſtroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praiſe thy Name (O Lord) becauſe it is ſo comfortable.

7 For he hath delivered me out of all my trouble; and mine eye hath ſeen his deſire upon mine enemies.

Exaudi, Deus. Pſal. 55.

HEar my prayer, O God: and hide not thy ſelf from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy cryeth ſo, and the ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within me: and the feare of death is fallen upon me.

5 Fearfulneſſe and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I ſaid, O that I had wings like a dove: for then would I flee away, and be at reſt.

7 Lo, then would I get me away far off: and remain in the wilderneſs.

8 I would make haſt to eſcape: becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues, O Lord, and divide them: for I have ſpied unrighteouſneſs and ſtrife in the city.

10 Day and night they go about within the walls thereof: miſchief alſo and ſorrow are in the midſt of it.

11 Wickedneſs is therein; deceit and guile go not out of their ſtreets.

12 For it is not an open enemy that hath done me this diſhonour; for then I could have born it.

13 Neither was it mine adverſarie that did magnifie himſelf againſt me; for then peradventure I would have hid my ſelf from him.

14 But it was even thou my companion; my guide and mine own familiar friend.

15 We took ſweet counſel together; and walked in the houſe of God as friends.

16 Let

16 Let death come haſtily upon them, and let them go down quick into hell: for wickedneſs is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord ſhall ſave me.

18 In the evening and morning, and at noon day will I pray and that inſtantly: and he ſhall hear my voyce.

19 It is he that hath delivered my ſoul in peace, from the battel that was againſt me; for there were many with me.

20 Yea, even God that endureth for ever, ſhall heare me, and bring them down: for they will not turn nor fear God.

21 He laid his hands upon ſuch as be at peace with him: and he brake his covenant.

22 The words of his mouth are ſofter then butter, having war in his heart: his words were ſmoother then oyl, and yet be they very ſwords.

23 O caſt thy burthen upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for ever.

24 And as for them: thou, O God ſhalt bring them into the pit of deſtruction.

25 The blood-thirſty and deceitfull men ſhall not live out half their dayes: nevertheleſs, my truſt ſhall be in thee, O Lord.

Miſerere mei Deus. Morning
Pſal. 56. prayer.

BE merciſull unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to ſwallow me up; for they be many that fight againſt me, O thou moſt Higheſt.

3 Nevertheleſs though I am ſometime afraid; yet put I my truſt in thee.

4 I will praiſe God becauſe of his word; I have put my truſt in God and will not feare what fleſh can do unto me.

5 They daily miſtake my words: all that they imagine, is to do me evill.

6 They hold all together, and keep themſelves cloſe; and mark my ſteps when they lay wait for my ſoul.

7 Shall they eſcape for their wickedneſs; thou, O God, in thy diſpleaſure ſhall caſt them down.

8 Thou

8 Thou telleſt my flittings, put my tears into thy bottel; Are not theſe things noted in thy book?

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight; this I know for God is on my ſide.

10 In Gods word will I rejoyce; in the Lords word will I comfort me.

11 Yea in God have I put my truſt; I will not be afraid what man can do unto me.

12 Unto thee, O God will I pay my vowes; unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death and my feet from falling; that I may walk before God in the light of the living.

Miſerere mei Deus. Pſal. 57.

BE mercifull unto me, O God, be mercifull unto me, for my ſoul truſteth in thee; and under the ſhadow of thy wings ſhall be my refuge, untill this tyranny be overpaſt.

2 I will call unto the moſt high God; even unto the God that ſhall perform the cauſe that I have in hand.

3 He ſhall ſend from heaven; and ſave me from the reproof of him that would eat me up.

4 God ſhall ſend forth his mercy and truth; my ſoul is among lions.

5 And I lie even among the children of men (that are ſet on fire;) whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.

6 Set up thy ſelfe, O God above the heavens; and thy glory above all the earth.

7 They have layd a net for my feet and preſſed down my ſoul; they have digged a pit before me, and are fallen into the midſt of it themſelves.

8 My heart is fixed, O God my heart is fixed; I will ſing and give praiſe.

9 Awake up my glory, awake lute and harp; I my ſelf will awake right early.

10 I will give thanks unto thee, O *Lord* among the people; and I will ſing unto thee among the nations.

11 For the greatneſs of thy mercy reacheth unto the heavens; and thy truth unto the clouds.

12 Set vp thy ſelf, O God, above the heavens; and thy glory above all the earth.

Si vere utique. Psal. 58.

ARe your mindes set upon righteousnes, O ye Congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb; as soon as they be born, they go astray and speak lies.

4 They are as venemous as the poison of a serpent; even like the deaf Adder that stoppeth her ears.

5 Which refuseth to hear the voyce of the charmer; charm he never so wisely.

6 Break their teeth, O God, in their mouthes, smite the jaw bones of the lions, O Lord; let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a Snail, and be like the untimely fruit of a woman: and let them not see the Sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

Eripe de inimicis. Evening
Psal. 59. Prayer.

DEliver me from mine enemies, O God, defend me from them that rise up against me.

2 O Deliver me from the wicked doers; and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul; the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault; arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen; and be not mercifull unto them that offend of malicious wickedness.

6 They go to and fro in the evening; they grin like a dog, and run about thorow the city.

7 Behold

7 Behold they ſpeak with their mouth, and ſwords are in their lips; for who doth hear?

8 But thou, O Lord, ſhalt have them in deriſion: and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee: for thou art the God of my refuge.

10 God ſheweth me his goodneſs plenteouſly; and God ſhall let me ſee my deſire upon mine enemies.

11 Slay them not, leſt my people forget it; but ſcatter them abroad among the people, and put them down, O Lord our defence.

12 For the ſin of their mouth, and for the words of their lips, they ſhall be taken in their pride; and why? their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return; grin like a dog, and will go about the city.

15 They will run here and there for meat; and grudge if they be not ſatisfied.

16 As for me I will ſing of thy power, and will praiſe thy mercy betimes in the morning; for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing; for thou, O God, art my refuge, and my mercifull God.

Deus, repuliſti nos. Pſal. 60.

O God, thou haſt caſt us out, and ſcattered us abroad; thou haſt alſo been diſpleaſed, O turn thee unto us again.

2 Thou haſt moved the land and divided it: heal the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heavy things; thou haſt given us a drink of deadly wine.

4 Thou haſt given a token for ſuch as fear thee; that they may triumph becauſe of the truth.

5 Therefore were thy beloved delivered; help me with thy right hand, and hear me.

6 God hath ſpoken in his holineſſe, I will rejoyce and divide Sichem; and mete out the valley of Succoth.

7 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head, Judah is my law-giver.

8 Moab is my Waſhpot, over Edom will I caſt out my ſhoe: Philiſtia be thou glad of me.

9 Who

9 Who will lead me into the ſtrong city: who will bring me into Edom?

10 Haſt thou caſt us out, O God: wilt not thou, O God, go out with our hoſts?

11 O be thou our help in trouble; for vain is the help of man.

12 Through God will we do great acts; for it is he that ſhall tread down our enemies.

Exaudi, Deus. Pſal. 61.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavineſſe.

3 O ſet me up upon the rock that is higher then I: for thou haſt been my hope, and a ſtrong tower for me againſt the enemy.

4 I will dwell in thy Tabernacle for ever; and my truſt ſhall be under the covering of thy wings.

5 For thou, O Lord, haſt heard my deſires; and haſt given an heritage unto thoſe that fear thy Name.

6 Thou ſhalt grant the king a long life; that his years may endure throughout all generations.

7 He ſhall dwell before God for ever; O prepare thy loving mercy and faithfulneſs, that they may preſerve him.

8 So will I alwayes ſing praiſe unto thy Name; that I may daily perform my vows.

Nonne Deo. Morning prayer.

Pſal 62.

MY ſoul truly waiteth ſtill upon God; for of him cometh my ſalvation.

2 He verily is my ſtrength and my ſalvation; he is my defence, ſo that I ſhall not greatly fall.

3 How long will ye imagine miſchief againſt every man; ye ſhall be ſlain all the ſort of you, yea, as a tottering wall ſhall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt; their delight is in lies, they give good words with their mouth, but curſe with their heart.

5 Nevertheleſſe, my ſoul wait thou ſtill upon God; for my hope is in him.

6 He truly is my ſtrength and my ſalvation; he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory; the rock of my might, and in God is my truſt.

8 O

8 O put your truſt in him alway (ye people;) pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity; the children of men are deceitfull upon the weights, they are altogether lighter then vanity it ſelfe.

10 O truſt not in wrong and robbery, give not your ſelves unto vanity: if riches increaſe ſet not your heart upon them.

11 God ſpake once and twice; I have alſo heard the ſame, that power belongeth unto God.

12 And that thou Lord art mercifull: for thou rewardeſt every man according to his work.

Deus, Deus meus. Pſal. 63.

O God, thou art my God; early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee; in a barren and dry land, where no water is,

3 Thus have I looked for thee in holineſs; that I might behold thy power and glory.

4 For thy loving kindneſſe is better then life it ſelfe; my lips ſhall praiſe thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs; when my mouth praiſeth thee with joyfull lips.

7 Have I not remembred thee in my bed; and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper; therefore under the ſhadow of thy wings will I rejoyce.

9 My ſoul hangeth upon thee: thy right hand hath upholden me,

10 Theſe alſo that ſeek the hurt of my ſoul, they ſhall go under the earth.

11 Let them fall upon the edge of the ſword, that they may be a portion for Foxes.

12 But the King ſhall rejoyce in God, all they alſo that ſwear by him, ſhall be commended, for the mouth of them that ſpeak lies ſhal be ſtopped.

Exaudi, Deus. Pſal. 64.

HEar my voice, O God, in my prayer, preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward, and from the inſurrection of the wicked doers.

3 Which have whet their tongue like a ſword, and ſhoot out their arrows, even bitter words.

4 That

4 That they may privily ſhoot at him that is perfect: ſuddenly do they hit him and fear not.

5 They courage themſelves in miſchief: and commune among themſelves how they may lay ſnares, and ſay that no man ſhall ſee them.

6 They imagine miſchief and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea that their tongues ſhall make them fall; inſomuch that who ſo ſeeth them ſhall laugh them to ſcorn.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

10 The righteous ſhall rejoyce in the Lord, and put his truſt in him: and all they that are true of heart, ſhall be glad.

Te decet hymnus, Evening
Pſal. 65. Prayer.

THou, O God art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt prayer: unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me; O be thou mercifull unto our ſins.

4 Bleſſed is the man whom thou chooſeſt, and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfyed with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderfull things in thy righteouſneſſe, O God of our ſalvation: thou art the hope of all the ends of the earth, and all them that remain in the broad ſea.

6 Which in his ſtrength ſetteth faſt the mountains: and is girded about with power.

7 Which ſtilleth the raging of the ſea: and the noiſe of his waves and the madneſſe of his people.

8 They alſo that dwell in the uttermoſt parts of the earth ſhall be afraid at thy tokens: thou that makeſt the outgoings of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou prepareſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt the furrows, thou ſendeſt rain into the

ittle valleys thereof; thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoyce on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

Iubilate Deo. Pſal. 66.

O Be joyfull in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderfull art thou in thy works, through the greatneſſe of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither and behold the works of God: how wonderfull he is in his doing toward the children of men.

5 He turned the ſea into dry land: ſo that they went thorow the water on foot, there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praiſe our God (ye people:) and make the voice of his praiſe to be heard.

8 Which holden our ſoul in life, and ſuffereth not our feet to ſlip.

9 For thou, O God haſt provoked us: thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare: and layedſt trouble upon our loins.

11 Thou ſufferedſt men to ride over our heads: we went thorow fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thy houſe with burnt offerings: and will pay thee my vows which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

14 O come hither and hearken all ye that fear God: and I will tell you what he hath done for my ſoul.

15 I called unto him with my mouth: and gave him praiſes with my tongue.

16 If I entline unto wickedneſſe with my heart: the Lord will not hear me.

17 But

17 But God hath heard me: and considered the voyce of my prayer.

18 Praised be God which hath not cast out my prayer; nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull to us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

2 That thy way may be known upon earth; thy saving health among all nations.

3 Let the people praise thee O God; yea, let all the people praise thee.

4 O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God; let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

7 God shall blesse us; and all the ends of the world shall fear him.

Exurgat Deus. ☽ Morning
Psal. 68. ☿ Prayer.

LEt God arise, and let his enemies be scattered: let them all that hate him flee before him.

2 Like as the smoak vanisheth, so shalt thou drive them away; and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoyce before God; let them also be merry and joyfull.

4 O sing unto God, and sing praises unto his Name; magnifie him that rideth upon the heavens as it were upon an horse, praise him in his Name, yea, and rejoyce before him.

5 He is a Father of the fatherlesse, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity; but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people; when thou wentest thorow the wilderneſse.

8 The earth shook, and the heavens dropped at the presence of God; even as Sinai also was moved at the presence of God, which is the God of Israel.

9 Thou

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance: and refreſhedſt it when it was weary.

10 Thy Congregation ſhall dwell therein; for thou, O God, haſt of thy goodneſs prepared for the poor.

11 The Lord gave the word; great was the company of the Preachers.

12 Kings with their armies did flee and were diſcomfited; and they of the houſhold divided the ſpoyl.

13 Though ye have lien among the pots, yet ſhall ye be as the wings of a Dove; that is covered with ſilver wings, and her feathers like gold.

14 When the Almighty ſcattered Kings for their ſake; then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hill; even an high hill, as the hill of Baſan.

16 Why hop ye ſo, ye high hills? this is Gods hill, in the which it pleaſeth him to dwell; yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thouſand, even thouſands of Angels; and the Lord is among them as in the holy place of Sinai.

18 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men; yea, even for thine enemie, that the Lord God might dwell among them.

19 Praiſeth be the Lord daily; even the God which helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh ſalvation; God is the Lord by whom we eſcape death.

21 God ſhall wound the head of his enemies; and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan; mine own will I bring again, as I did ſometime from the deep of the ſea.

23 That thy foot may be dipped in the blood of thine enemies; and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeen, O God, how thou goeſt; how thou my God and King goeſt in the Sanctuary.

25 The ſingers go before, the minſtrels follow after: in the midſt are the damoſels playing with the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the Congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the Princes of

of Juda their counſell; the princes of Zabulon, and the princes of Nepthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in us.

29 For thy Temples ſake at Jeruſalem: ſo ſhall Kings bring preſents unto thee.

30 When the company of the ſpear-men, and multitude of the mighty are ſcattered abroad among the beaſts of the people (ſo that they humbly brings pieces of ſilver:) and when he hath ſcatrered the people that delight in war.

31 Then ſhall the Princes come out of Egypt: the Morians land ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O ſing praiſes unto the Lord.

33 Which ſitteth in the heaven over all from the beginning: lo he doth ſend out his voice: yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael: his worſhip and ſtrength is in the clouds.

35 O God wonderfull art thou in thy holy places: even the God of Iſrael, he will give ſtrength and power unto his people, Bleſſed be God.

Salvum me fac. ☾ Evening
Pſal. 69. ☉ Prayer.

SAve me, O God: for the waters are come in even unto my ſoul.

2 I ſtick faſt in the deep mire where no ground is, I am come into deep waters, ſo that the floods run over me.

3 I am weary of crying, my throat is dry; my ſight faileth me for waiting ſo long upon my God.

4 They that hate me without a cauſe are more than the hairs of mine head; they that are mine enemies, and would deſtroy me guilteſſe are mighty.

5 I paid them the things that I never took: O God, thou knoweſt my ſimpleneſſe, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe; let not thoſe that ſeek thee, be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake have I ſuffered reproof: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren: even an alient unto my mothers children.

9 For

9 For the zeal of thy house hath even eaten me; and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept, and chastned my selfe with fasting, and that was turned to my reproof.

11 I put on sackcloth; and they jested upon me.

12 They that sit in the gate speak against me; and the drunkards make songs upon me.

13 But, Lord I make my prayer unto thee; in an acceptable time.

14 Heare me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire that I sink not; Oh let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water flood drown me, neither let the deep swallow me up; and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable; turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble; oh haste thee and hear me.

19 Draw nigh unto my soul, and save it; oh deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour; mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heavinesse; I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat; and when I was thirsty, they gave me vineger to drink.

23 Let their table be made a snare to take themselves withall; and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded that they see not; and ever bow down their backs.

25 Pour out thine indignation upon them; and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnes.

29 Let

29 Let them be wiped out of the book of the living, and not be written among the righteous.

30 As for me, when I am poor and in heavineſſe, thy help, O God ſhall lift me up.

31 I will praiſe the name of God with a ſong, and magnifie it with thankſgiving.

32 This alſo ſhall pleaſe the Lord better then a bullock that hath horns and hooſs.

33 The humble ſhall conſider this and be glad, ſeek ye after God, and your ſoul ſhall live.

34 For the Lord heareth the poor: and deſpiſeth not his priſoners.

35 Let heaven and earth praiſe him, the ſea, and all that moveth therein.

36 For God will ſave Sion, and build the cities of Juda, that men may dwell there, and have it in poſſeſſion.

37 The poſterity alſo of his ſervants ſhall inherit it, and they that love his name ſhall dwell therein.

Deus, in adjutorium. Pſal. 70.

HAſt thee, O God to deliver me, make haſt to help me, O Lord.

2 Let them be aſhamed and confounded that ſeek after my ſoul, let them be turned backward and put to confuſion that wiſh me evil.

3 Let them for their reward be ſoon brought to ſhame, that cry over me, There, there.

4 But let thoſe that ſeek thee, be joyfull and glad in thee, and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for me, I am poor and in miſery, haſt thee unto me, O God.

6 Thou art my helper and my Redeemer, O Lord make no long tarrying.

In te, Domine, ſperavi. Morning prayer.
Pſal. 71.

IN thee O Lord have I put my truſt, let me never be put to confuſion, but rid me and deliver me in thy righteouſneſs, incline thine ear unto me and ſave me.

2 Be thou my ſtrong hold whereunto I may alway reſort, thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly:

godly out of the hand of the unrighteous and cruel man.

4 For thou O Lord God art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden up ever since I was born thou art he that took me out of my mothers womb, my praise shall be alwayes of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of Age; forsake me not when my strength faileth me.

9 For mine enemies spake against me, and they that lay wait for my soul, take their counsell together saying: God hath forsaken him; persecute and take him, for there is none to deliver him.

10 Go not far from me, O God; my God haste thee to help me.

11 Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway; and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness onely.

15 Thou, O God hast taught me from my youth up unto now; therefore will I tell of thy wonderous works.

16 Forsake me not, O God, in mine old age, when I am gray headed; untill I have shewed thy strength unto this generation, and thy power unto all them that are yet for to come

17 Thy righteousnesse, O God, is very high: and great things are they that thou hast done, O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me? and yet didst thou turn and refresh me; yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an Instrument of musick: unto thee will sing upon the Harp, O thou holy One of Israel.

21 My lips will be faint when I ſing unto thee: and ſo will my ſoul whom thou haſt delivered.

22 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded and brought unto ſhame that ſeek to do me evill.

Deus, Iudicium. Pſal. 72.

GIve the King thy Judgements (O God:) and thy Righteouſneſs unto the Kings ſon.

2 Then ſhall he judge the people according to right: and defend the poor.

3 The mountains alſo ſhall bring peace: and the little hills righteouſneſs unto the people.

4 He ſhall keep the ſimple folk by their right: defend the children of the poor, and puniſh the wrong doer.

5 They ſhall fear thee as long as the Sun and the Moon endureth: from one generation to another.

6 He ſhall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time ſhall the righteous flouriſh: yea, abundance of peace, ſo long as the moon endureth.

8 His dominion ſhall be alſo from the one ſea to the other, and from the flood unto the worlds end.

9 They that dwel in the wilderneſs ſhall kneel before him: his enemies ſhall lick the duſt.

10 The Kings of Tarſis and of the Iſles ſhall give preſents: the Kings of Arabia and Saba ſhall bring gifts.

11 All Kings ſhall fall down before him; all Nations ſhall do him ſervice.

12 For he ſhall deliver the poor when he cryeth: the needy alſo and him that hath no helper.

13 He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.

14 He ſhall deliver the ſouls from falſhood and wrong; and dear ſhall their blood be in his ſight.

15 He ſhall live, and unto him ſhall be given the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.

16 There ſhall be an heap of corn in the earth, high upon the hills; his fruit ſhall ſhake like *Libanus*, and ſhall be green in the city like graſſe upon the earth.

17 His Name ſhall endure for ever his name ſhall remain under the ſun among the poſterities; which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed

18 Bleſſed be the *Lord* God, even the God of Iſrael: which onely doth wondrous things.

19 And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen. Amen.

Quam bonus Iſrael. ☽ Evening
Pſal. 73. ☾ prayer.

TRuly God is loving unto Iſrael: even unto ſuch as are of a clean heart.

2 Nevertheleſs, my feet were almoſt gone: my treadings had well-nigh ſlipt.

3 And why? I was grieved at the wicked: I do alſo ſee the ungodly in ſuch proſperity.

4 For they are in no peril of death: but are luſty and ſtrong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cauſe that they be ſo holden with pride: and overwhelmed with cruelty.

7 Their eyes ſwell with fatneſs: and they do even what they luſt.

8 They corrupt other, and ſpeak of wicked blaſphemy: their talking is againſt the moſt Higheſt.

9 For they ſtretch forth their mouth unto the heaven: and their tongue goeth thorow the world.

10 Therefore fall the people unto them: and thereout ſuck they no ſmall advantage

11 Tuſh (ſay they) how ſhould God perceive it: is there knowledge in the moſt Higheſt?

12 Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches in poſſeſſion: and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocency.

13 All the day long have I been puniſhed: and chaſtened every morning.

14 Yea, and I had almoſt ſaid even as they: but lo, than I ſhould have condemned the generation of thy children.

15 Then thought I to underſtand this: but it was too hard for me.

16 Until I went into the Sanctuary of God: then underſtood I the end of theſe men.

17 Namely, how thou doeſt ſet them in ſlippery places: and caſteſt them down and deſtroyeſt them.

18 O how ſuddenly do they conſume: periſh, and come to a fearful end.

19 Yea, even like as a dream when one awaketh; ſo ſhalt thou make their image to vaniſh out of the city.

20 Thus my heart was grieved; and it went even thorow my reins.

21 So fooliſh was I and ignorant; even as it were a beaſt before thee.

22 Nevertheleſs, I am alway by thee; for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel: and after that receive me with glory.

24 Whom have I in heaven but thee; and there is none upon earth that I deſire in compariſon of thee.

25 My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever.

26 For lo, they that forſake thee ſhall periſh: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeak of all thy works in the gates of the daughter of Sion.

Vt quid, Deus. Pſal. 74.

O God, wherefore art thou abſent from us ſo long, why is thy wrath ſo hot againſt the ſheep of thy paſture?

2 O think upon thy Congregation; whom thou haſt purchaſed and redeemed of old.

3 Think upon the tribe of thine inheritance; and mount Sion wherein thou haſt dwelt.

4 Lift up thy feet, that thou mayeſt utterly deſtroy every enemy; which hath done evil in thy Sanctuary.

5 Thine adverſaries roar in the midſt of thy Congregations; and ſet up their banners for tokens.

6 He that hewed timber afore out of the thick trees; was known to bring it to an excellent work.

7 But now they break down all the carved work thereof; with axes and hammers.

8 They have ſet fire upon thy holy places; and have defiled the dwelling place of thy Name, even unto the ground.

9 Yea, they ſaid in their hearts, Let us make havock of them altogether; thus have they burnt up all the houſes of God in the land.

10 We ſee not our tokens, there is not one Prophet more; no not one is there among us that underſtandeth any more.

11 (O God) how long ſhall the adverſary do this diſhonour; how long ſhall the enemy blaſpheme thy Name, for ever?

12 Why

12 Why withdraweſt thou thy hand; why pluckeſt not thou thy right hand out of thy boſome to conſume the enemy?

13 For God is my King of old; the help that is done upon earth, he doth it himſelf.

14 Thou didſt divide the Sea through thy power; thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Leviathan in pieces; and gaveſt him to be meat for the people in the wilderneſs.

16 Thou broughteſt out fountains and waters out of the hard rocks, thou driedſt up mighty waters.

17 The day is thine, and the night is thine; thou haſt prepared the light and the Sun.

18 Thou haſt ſet all the borders of the earth; thou haſt made ſummer and winter.

19 Remember this, O Lord, how the enemy hath rebuked; & how the fooliſh people hath blaſphemed thy Name.

20 O deliver not the ſoul of thy Turtle Dove unto the multitude of the enemies; and forget not the Congregation of the poor for ever.

21 Look upon the Covenant; for all the earth is full of darkneſſe, and cruel habitations.

22 O let not the ſimple go away aſhamed; but let the poor and needy give praiſe unto thy Name.

23 Ariſe, O God, maintain thine own cauſe; remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies; the preſumption of them that hate thee, increaſeth ever more and more.

Confitebimur tibi. ♀ Morning
Pſ. 1 75. ♂ prayer.

UNto thee, O God: do we give thanks: yea, unto thee do we give thanks.

2 Thy Name alſo is ſo high; and that do thy wondrous works declare.

3 When I receive the Congregation: I ſhall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I ſaid unto the fools, Deal not ſo madly; and to the ungodly, Set not up your horn.

6 Set not up your horn on high; and ſpeak not with a ſtiff neck.

7 For promotion cometh neither from the Eaſt, nor from the Weſt; nor yet from the South.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9. For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judæa. Psal. 76.

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: & his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battel.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands are mighty have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou even thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven: the earth trembled and was still.

9 When God arose to judgement: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise; and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that be round about him; bring presents unto him that ought to be feared.

12 He shall refrain the spirit of Princes; and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry unto God with my voyce: even unto God will I cry with my voyce, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord; my sore ran and ceased not, in the night season my soul refused comfort.

3 When I am in heaviness, I will think upon God; when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking; I am so feeble that I cannot speak.

5 I have considered the dayes of old; and the yeares that are past.

6 I call to remembrance my song; and in the night I commune with my own heart; and search out my spirits.

7 Will the Lord absent himself for ever; and will he be no more intreated?

8 Is his mercy clean gone for ever; and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious; and will he shut up his loving kindnesse in displeasure?

10 And I said it is mine own infirmity; but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord; and call to mind the wonders of old time.

12 I will think also of all thy works; and my talking shall be of thy doings.

13 Thy way O God is holy; who is so great a God as our God?

14 Thou art the God that doth wonders; and hast declared thy power among the people.

15 Thou hast mightily delivered thy people; even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid; the depths also were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voyce of thy thunder was heard round about, the lightnings shone upon the ground, the earth was moved and shook withall.

19 Thy way is in the sea, and thy paths in the great waters; and thy footsteps are not known.

20 Thou leddest thy people like sheep by the hand of Moses and Aaron.

Attendite, populi. ☽ Evening
Psal. 78. ☾ Prayer.

HEar my Law, O my people; encline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we have heard and known; and such as our Fathers have told us.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a Covenant with Jacob, and gave Israel a Law which he commanded our forefathers to teach their children.

6 That their posterity might know it; and the children which were yet unborn.

7 To the intent that when they came up; they might shew their children the same.

8 That they might put their trust in God; and not to forget the works of God, but to keep his commandements.

9 And not to be as their forefathers, a faithlesse and stubborn generation; a generation that set not their heart aright, and whose spirit cleaved not stedfastly unto God.

10 Like as the children of Ephraim which being harnessed and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God; and would not walk in his Law.

12 But forgat what he had done: and the wonderfull work that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers in the land of Egypt; even in the field of Zoan.

14 He divided the sea, and let them go thorow; he made the waters to stand on an heap.

15 In the day time also he led them with a cloud; and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness; and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock; so that it gushed out like the rivers.

18 Yet for all this they sinned more against him; and provoked the most Highest in the wilderness.

19 They tempted God in their hearts; and required meat for their lust.

20 They spake against God also, saying; Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out and the streames flowed withall; but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth; so the fire was kindled in Jacob and there came up heavy displeasure against Israel.

23 Because they believed not in God; and put not their trust in his help.

24 So he commanded the clouds above; and opened the doors of heaven.

25 He

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he sent them meat enough.

27 He caused the East wind to blow under heaven: and through his power he brought in the Southwest wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the land of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouth, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their dayes did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Covenant.

38 But he was so merciful that he forgave their misdeeds; and destroyed them not.

39 Yea, many a time turned he his wrath away; and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness; and grieved him in the desart.

42 They turned back and tempted God; and moved the holy One in Israel.

43 They thought not of his hand; and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt; and his wonders in the field of Zoan.

45 He turned their waters into bloud; ſo that they might not drink of the rivers.

46 He ſent lice among them, and devoured them up; and frogs to deſtroy them.

47 He gave their fruit unto the caterpillar; and their labour unto the graſhopper.

48 He deſtroyed their vines with hailſtones; and their mulbery trees with the froſt.

49 He ſmote their cattel alſo with hailſtones; and their flocks with hot thunderbolts.

50 He caſt upon them the furiouſneſſe of his wrath, anger, diſpleaſure, and trouble; and ſent evil angels among them.

51 He made a way to his indignation, and ſpared not their ſoul from death; but gave their life over to the peſtilence.

52 And ſmote all the firſt born in Egypt; the moſt principal and mightieſt in the dwellings of Ham.

53 But as for his own people, he led them forth like ſheep; and carried them in the wilderneſs like a flock.

54 He brought them out ſafely that they ſhould not fear; and overwhelmed their enemies with the ſea.

55 And brought them within the borders of his Sanctuary: even to his mountain which he purchaſed with his right hand.

56 He caſt out the heathen alſo before them; cauſed their land to be divided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt high God; and kept not his Teſtimonies.

58 But turned their backs and fell away like their forefathers; ſtarting aſide like a broken bow.

59 For they grieved him with their hill-altars; and provoked him to diſpleaſure with their images.

60 When God heard this, he was wroth; and took ſore diſpleaſure at Iſrael.

61 So that he forſook the Tabernacle in Silo; even the tent that he had pitched among them.

62 He delivered their power into captivity; and their beauty into the enemies hand.

63 He gave his people over alſo unto the ſword; and was wrath with his inheritance.

64 The fire conſumed their young men; and their maidens were not given to marriage.

65 Their Priests were slain with the sword, and there were no widows to make lamentation.

*66 So the Lord awaked as one out of sleep; and like a gyant refreshed with wine.

67 He smote his enimies in the hinder parts; and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph; and chose not the tribe of Ephraim.

69 But chose the tribe of Juda; even the hill of Sion which he loved.

70 And there he builded his temple on high; and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant; and took him away from the sheep-folds.

72 As he was following the Ews great with young ones he took him; that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus venerunt. Morning Prayer.
Psal. 79.

O God the heathen are come into thine inheritance; the holy Temple have they defiled, and made Ierusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the ayre: and the flesh of thy Saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Ierusalem, and there was no man to bury them.

4 We are become an open shame to our enemies; a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry; shall thy jealousie burn like fire for ever;

6 Pour out thine indignation upon the heathen that have not known thee; and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob; and laid wast his dwelling place.

8 O remember not our old sins; but have mercy upon us, and that soon; for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name; O deliver us, and be merciful unto our sinnes for thy Names sake,

10 Where-

10 Wherefore do the heathen say; Where is now their God
11 O let the vengeance of thy servants blood that is shed; be openly shewed upon the heathen in our sight.
12 Oh let the sorrowfull sighing of the prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die.
13 And for the blasphemy wherewith our neighbours have blasphemed thee; reward thou them, O Lord, sevenfold into their bosome.
14 So we that be thy people, and sheep of thy pasture shall give thee thanks for ever; and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel: Psal. 80.

HEar, O thou Shepherd of Israel, thou that leadest Joseph like a sheep; shew thy self also thou that sittest upon the Cherubims.
2 Before Ephraim, Benjamin, and Manasses; stir up thy strength and come and help us.
3 Turn us again, O God shew the light of thy countenance and we shall be whole.
4 O Lord God of hosts, how long wilt thou be angry with thy people that prayeth;
5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.
6 Thou hast made us a very strife unto our neighbours and our enemies laugh us to scorn.
7 Turn us again thou God of hosts, shew the light of thy countenance, and we shall be whole.
8 Thou hast brought a vine out of Egypt, thou hast cast out the heathen, and planted it.
9 Thou madest room for it, and when it had taken root, it filled the land.
10 The hills were covered with the shaddow of it, and the boughs thereof were like the goodly Cedar trees.
11 She stretched out her branches unto the sea, and her boughs unto the river.
12 Why hast thou then broken down her hedge, that all they that go by pluck off her grapes?
13 The wild boar out of the wood doth root it up, and the wild beasts of the field devour it.
14 Turn thee again thou God of hosts, look down from heaven, behold and visit this Vine.
15 And the place of the Vineyard that thy right hand hath planted, and the branch that thou madest so strong for thy self.

16 It is burnt with fire, and cut down, and they ſhall periſh at the rebuke of his countenance.

17 Let thy hand be upon the man of thy right hand; and upon the ſon of man whom thou madeſt ſo ſtrong for thine own ſelf.

18 And ſo will not we go back from thee; O let us live, and we ſhall call upon thy Name.

19 Turn us ag in, O Lord God of hoſts; ſhew the light of thy countenance, and we ſhall be whole.

Exultate, Deo. Pſal. 81.

SIng we merrily unto God our ſtrength: make a cheerfull noiſe unto the God of Jacob.

2 Take the pſalm, bring hither the tabret: the merry harp, with the lute.

3 Blow up the trumpet in the new moon: even in the time appointed, and upon our ſolemn feaſt day.

4 For this was made a Statute for Iſrael: and a Law of the God of Jacob.

5 This he ordained in Joſeph for a Teſtimony: when he came out of the Land of Egypt, and had heard a ſtrange language.

6 I eaſed his ſhoulder from the burthen: and his hands were delivered from making the pots.

7 Thou calledſt upon me in troubles, and I delivered thee: and heard thee what time as the ſtorm fell upon thee.

8 I proved thee a.ſo: at the waters of ſtrife.

9 Hear, O my people, and I will aſſure thee, O Iſrael; if thou wilt hearken unto me.

10 There ſhall no ſtrange God be in thee; neither ſhalt thou worſhip any other God.

11 I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I ſhall fill it.

12 But my people would not hear my voice; and Iſrael would not obey me.

13 So I gave them up unto their own hearts luſt; and let them follow their own imaginations.

14 O that my people would have hearkned unto me; for if Iſrael had walked in my wayes.

15 I ſhould ſoon have put down their enemies; and turned my hand againſt their adverſaries.

16 The haters of the Lord ſhould have been found liars; but their time ſhould have endured for ever.

17 He ſhould have fed them alſo with the fineſt wheat flour; and with honey out of the ſtony rock ſhould I have ſatisfied thee.

Deus

Deus ſtetit ☾ Evening
Pſal. 82. ☾ Prayer.

GOd ſtandeth in the congregation of Princes; he is a Judge among gods.

2 How long will ye give wrong judgement and accept the perſons of the ungodly?

3 Defend the poor and fatherleſſe; ſee that ſuch as be in need and neceſſity have right.

4 Deliver the out-caſt and poor; ſave them from the hand of the ungodly.

5 They will not be learned nor underſtand, but walke on ſtill in darkneſs, all the foundations of the earth be out of courſe.

6 I have ſaid, Ye are Gods; and ye all are children of the moſt Higheſt.

7 But ye ſhall die like men; and fall like one of the princes.

8 Ariſe, O God, and judge thou the earth; for thou ſhalt take all the heathen to thine inheritance.

Deus, quis ſimilis? Pſal. 83.

HOld not thy tongue, O God keep not ſtill ſilence; refrain not thy ſelf, O God.

2 For lo thine enemies make a murmuring; and they that hate thee haue lift up their head

3 They have imagined craftily againſt thy people; and taken counſell againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out, that they be no more a people; and that the name of Iſrael may be no more in remembrance.

5 For they have caſt their heads together with one conſent; and are confederate againſt thee.

6 The tabernacle of the Edomites and the Iſmaelites; the Moabites, and Hagarenes.

7 Gebal. and Ammon, and Amaleth; the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joyned unto them; and have holpen the children of Lot.

9 But do thou unto them as unto the Midianites; unto Siſera, and unto Jabin, at the brook of Kiſon.

10 Which periſhed at Endor; and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb; yea, make all their Princes like as Zeba and Salmana.

12 Which

12 Which ſay, Let us take to our ſelves; the houſes of God in poſſeſſion.

13 O my God, make them like unto a wheel; and as the ſtubble before the wind.

14 Like as the fire that burneth up the wood; and as the flame that conſumeth the mountains.

15 Perſecute them even ſo with thy tempeſt; and make them afraid with thy ſtorm.

16 Make their faces aſhamed, O Lord; that they may ſeek thy Name.

17 Let them be confounded and vexed ever more and more; let them be put to ſhame and periſh.

18 And they ſhall know that thou whoſe Name is Iehovah; art onely the moſt higheſt over all the earth.

Quam dilecta. Pſal. 84.

O How amiable are they dwellings; thou Lord of hoſts.

2 My ſoul hath a deſire and longing to enter into the Courts of the Lord: my heart and my fleſh rejoyce in the living God.

3 Yea the Sparrow hath found her an houſe, and the Swallow a neſt, where ſhe may lay her young: even thy Altars, O Lord of hoſts, my King and my God.

4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee; in whoſe heart are thy wayes.

6 Which going thorow the vale of miſery, uſe it for a well: and the pools are filled with water.

7 They will go from ſtrength to ſtrength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hoſt, hear my prayer hearken, O God of Iacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy Courts: is better then a thouſand.

11 I had rather be a door-keeper in the houſe of my God: then to dwell in the tents of ungodlineſs.

12 For the Lord God is a light and defence: the Lord will give grace and worſhip, and no good thing ſhall he withhold from them that live a godly life.

13 O Lord God of hoſts; bleſſed is the man that putteth his truſt in thee.

Benedixiſti,

Benedixisti, Domine. Psal. 85.

LOrd thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away thy displeasure: and turned thy self from thy wrathfull indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his Saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindnesse: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Inclina, Domine. ℣ Morning
℟ Prayer.
Psal. 86.

BOw down thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be mercifull unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee (O Lord) do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear Lord unto my prayer: and ponder the voyce of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among

8 Among the Gods there is none like unto thee (O Lord); there is none that can do as thou doeſt.

9 All nations whom thou haſt made ſhall come and worſhip thee, O Lord; and ſhall glorifie thy Name.

10 For thou art great and doſt wondrous things; thou art God alone.

11 Teach me thy way, O Lord; and I will walk in thy truth; O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart; and will praiſe thy name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God the proud are riſen againſt me; and the congregation of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſſion and mercy; long-ſuffering plentious in goodneſſe and truth.

16 O turn thee then unto me, and have mercy upon me; give my ſtrength unto thy ſervant; and help the ſon of thine hand maid.

17 Shew ſome good token upon me for good; that they which hate me may ſee it, and be aſhamed; becauſe thou Lord haſt holpen me, and comforted me.

Fundamenta ejus. Pſal. 87.

HEr foundations are upon the holy hills; the Lord loveth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are ſpoken of thee: thou city of God.

3 I will think upon Rahab and Babylon; with them that know me.

4 Behold ye the Philiſtines alſo; and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it ſhall be reported, that he was born in her; and the moſt High ſhall eſtabliſh her.

6 The Lord ſhall rehearſe it, when he writeth up the people, that he was born there.

7 The ſingers alſo and trumpeters ſhall he rehearſe: all my freſh ſprings ſhall be in thee.

Domine Deus, Pſal. 88.

O Lord God of my ſalvation, I have cried day and night before thee; O let my prayer enter into thy preſence, encline thine ear unto my calling.

2 For my ſoul is full of trouble; and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit; and I have been even as a man that hath no ſtrength.

4 Free among the dead, like unto them that be wounded and lie in the grave; which be out of remembrance, and are cut away from thy hand.

5 Thou haſt laid me in the loweſt pit; in a place of darkneſs, in the deep.

6 Thine indignation lieth hard upon me; and thou haſt vexed me with all thy ſtorms.

7 Thou haſt put away mine acquaintance far from me; and made me to be abhorred of them.

8 I am ſo faſt in priſon; that I cannot get forth.

9 My ſight faileth for very trouble; Lord, I have called daily upon thee, I have ſtretched out mine hands unto thee.

10 Doeſt thou ſhew wonders among the dead; or ſhall the dead riſe up again and praiſe thee?

11 Shall thy loving kindneſſe be ſhewed in the grave; or thy faithfulneſs in deſtruction?

12 Shall thy wondrous works be known in the dark; and thy righteouſneſſe in the land where all things are forgotten.

13 Unto thee have I cried, O Lord; and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul; and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die; (even from my youth up) thy terrours have I ſuffered with a troubled mind.

16 Thy wrathfull diſpleaſure goeth over me; and the feare of thee hath undone me.

17 They came round about me daily like water; and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me; and hid mine acquaintance out of my ſight.

Miſerecordias Domini. ♀ Evening
Pſal. 89. ♁ prayer.

M Y ſong ſhall be alwayes of the loving kindneſs of the *Lord*; with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid Mercy ſhall be ſet up for ever; thy truth ſhall thou eſtabliſh in the heavens.

3 I have made a covenant with my choſen; I have ſworn unto David my ſervant.

4 Thy ſeed will I ſtabliſh for ever; and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous work; and thy truth in the congregation of the Saints.

6 For who is he among the clouds; that ſhall be compared unto the Lord?

7 And what is he among the gods; that ſhall be like unto the Lord?

8 God is very greatly to be feared in the counſel of the Saints; and to be had in reverence of all them that are about him.

9 O Lord God of hoſts, who is like unto thee; thy truth (moſt mighty Lord) is on every ſide.

10 Thou ruleſt the raging of the Sea; thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it; thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine; thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the North and the South; Tabor and Hermon ſhall rejoyce in thy name.

14 Thou haſt a mighty arme: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſſe and equity is the habitation of thy ſeat; mercy and truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoyce in thee; they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy name; and in thy righteouſneſs ſhall they make their boaſt.

18 For thou art the glory of their ſtrength; and in thy loving kindneſs thou ſhalt lift up our horns.

19 For the Lord is our defence; the holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions unto thy ſaints, and ſaidſt; I have laid help upon one that is mighty, I have exalted one choſen out of the people.

21 I have found David my ſervant; with my holy oyle have I anointed him.

22 My hand ſhall hold him faſt, and my arm ſhall ſtrengthen him.

23 The enemy ſhall not be able to do him violence; the ſon of wickedneſs ſhall not hurt him.

24 I ſhall ſmite down his foes before his face; and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him; and in my Name ſhall his horn be exalted.

26 I will ſet his dominion alſo in the ſea; and his right hand in the floods.

27 He ſhall call me, Thou art my Father; my God, and my ſtrong ſalvation.

28 And I will make him my firſt born; higher then the kings of the earth.

29 My mercy will I keep for him for evermore; and my covenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for ever; and his throne as the dayes of heaven.

31 But if his children forſake my law; and walk not in my judgements.

32 If they break my ſtatutes, and keep not my commandments; I will viſit their offences with the rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving kindneſs will I not utterly take from him; nor ſuffer my truth to fail.

34 My covenant will I not break, not alter the thing that is gone out of my lips; I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever; and his ſeat is like as the Sun before me.

36 He ſhall ſtand faſt for evermore as the Moon: and as the faithful witneſs in heaven.

37 But thou haſt abhorred and forſaken thine anointed; and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant; and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges; and broken down his ſtrong holds.

40 All they that go by, ſpoil him; and he is become a rebuke to his neighbours.

41 Thou haſt ſet up the right hand of his enemies; and made all his adverſaries to rejoyce.

42 Thou haſt taken away the edge of his ſword; and giveſt him not victory in the battel.

43 Thou haſt put out his glory; and caſt his throne down to be ground.

44 The dayes of his youth haſt thou ſhortened; and covered him with diſhonour.

45 Lord,

45 Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men, for nought?

47 What man is he that liveth, and ſhall not ſee death; and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?

49 Remember Lord, the rebuke that thy ſervants have; and how I do bear in my boſome the rebukes of many people.

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine anointed: praiſed be the Lord for evermore. Amen. Amen.

Domine, refugium. ☽ Morning
Pſal. 90. ☉ Prayer.

LOrd, thou haſt been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

3 Thou turneſt man to deſtruction; again thou ſayeſt, Come again ye children of men.

4 For a thouſand years in thy ſight are but as yeſterday; ſeeing that is paſt as a watch in the night.

5 As ſoon as thou ſcattereſt them, they are even as a ſleep; and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

8 Thou haſt ſet our miſdeeds before thee; and our ſecret ſins in the ſight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our years to an end as it were a tale that is told.

10 The dayes of our age are threeſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years; yet is their ſtrength then but labour and ſorrow, ſo ſoon paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath; for even thereafter as a man feareth, ſo is thy diſpleaſure.

12 O teach us to number our dayes: that we may apply our hearts unto wiſdome.

13 Turn

13 Turn thee again (O Lord) at the laſt: and be gracious unto thy ſervants.

14 O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the dayes of our life.

15 Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

16 Shew thy ſervants thy work: & their children thy glory.

17 And the glorious Majeſtie of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy work.

Qui habitat. Pſal. 91.

WHoſo dwelleth under the defence of the moſt high: ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliver thee from the ſnare of the hunter: and from the noiſome peſtilence.

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſs and truth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the peſtilence that walketh in darkneſs: nor for the ſickneſs that deſtroyeth in the noon day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the ungodly.

9 For thou *Lord* art my hope: thou haſt ſet thine houſe of defence very high.

10 There ſhall no evil happen unto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his Angels charge over thee: to keep thee in all thy wayes.

12 They ſhall bear thee in their hands: that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder: the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore ſhall I deliver him: I ſhall ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, and I will hear him; yea, I am

am with him in trouble, I will deliver him and bring him to honour.

16 With long life will I satisfie him; and shew him my salvation.

Bonum est confiteri.

IT is a good thing to give thanks unto the Lord; and to sing praises unto thy Name O most Highest.

2 To tell of thy loving kindness early in the morning; and of thy truth in the night season.

3 Upon an instrument of ten strings, and upon the Lute; upon a loud instrument and upon the Harp.

4 For thou Lord hast made me glad through thy works; and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord how glorious are thy works; and thy thoughts are very deep.

6 An unwise man doth not well consider this; and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the works of wickedness do flourish; then shall they be destroyed for ever, but thou Lord art the most Highest for evermore.

8 For lo, thine enemies (O Lord) lo, thine enemies shall perish; and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an Unicorn; for I am anoynted with fresh oyl.

10 Mine eye also shall see his lust of mine enemies; and mine eare shall heare his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm tree; and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord; shall flourish in the Courts (of the house) of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is; and that there is no unrighteousness in him.

Dominus regnauit. Evening prayer.

THE Lord is King and hath put on glorious apparel, the Lord hath put on his apparell, and girded himself with strengh.

2 He hath made the round world so sure; that it cannot be moved.

3 Ever

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen (O Lord) the floods have lift up their voyce: the floods lift up their waves.

5 The waves of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Deus ultionum. Psal. 94.

O Lord God to whom vengeance belongeth: thou God to whom vengeance belongeth shew thy self.

2 Arise thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly; how long shall the ungodly triumph.

4 How long shall all wicked doers speak so disdainfully; and make such proud boasting?

5 They smite down thy people, O Lord; and trouble thine heritage.

6 They murther the widow and the stranger; and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see; neither shall the God of Jacob regard it.

8 Take heed ye unwise among the people; O ye fools, when will ye understand?

9 He that planted the ear shall he not hear; or he that made the eye shall he not see?

10 Or he that nurtureth the heathen; it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man; that they are but vain.

12 Blessed is the man whom thou chasteneſt (O Lord;) and teacheſt him in thy Law.

13 That thou maist give him patience in time of adversity untill the pit be digged up for the ungodly.

14 For the Lord will not fail his people; neither will he forsake his inheritance.

15 Untill righteousness turn again unto judgement; all such as be true in heart shall follow it.

16 Who will rise up with me against the wicked; or who will take my part against the evil doers?

17 If the Lord had not helped me; it had not failed but my soul had been put to silence.

18 But when I said, my foot hath slipped; thy mercy (O Lord) held me up.

19 In

19 In the multitude of the ſorrows that I had in my heart: thy comforts have refreſhed my ſoul.

20 Wilt thou have any thing to do with the ſtool of wickedneſs; which imagineth miſchief as a law?

21 They gather them together againſt the ſoul of the righteous and condemn the innocent blood.

22 But the Lord is my refuge, and my God is the ſtrength of my confidence.

23 He ſhall recompence them their wickedneſs, and deſtroy them in their own malice; yea, the Lord our God ſhall deſtroy them.

Venite exultemus. ☉ Morning
Pſal. 95. ☽ prayer.

O Come let us ſing unto the Lord; let us heartily rejoyce in the ſtrength of our ſalvation.

2 Let us come before his preſence with thankſgiuing; and ſhew our ſelves glad in him with pſalms.

3 For the Lord is a great God; and a great King above all Gods.

4 In his hands are all the corners of the earth; and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it; and his hands prepared the dry land.

6 O come, let us worſhip and fall down, and kneel before the Lord our maker.

7 For he is the Lord our God; and we are the people of his paſture and the ſheep of his hands.

8 To day if you will hear his voice, harden not your hearts; as in the provocation, as in the day of temptation in the wilderneſs.

9 When your fathers tempted me; proved me and ſaw my works.

10 Fourty years long was I grieved with this generation, and ſaid it is a people that do erre in their hearts, for they have not known my wayes.

11 Unto whom I ſware in my wrath; that they ſhould not enter into my reſt.

Cantate Domino. Pſal. 96.

O Sing unto the Lord a new ſong: ſing unto the Lord all the whole earth.

2 Sing unto the Lord, and praiſe his Name; be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen; and his wonders unto all people

4 For the Lord is great and cannot worthily be praiſed: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idols; but it is the Lord that made the heavens.

6 Glory and worſhip are before him: power and honour are in his Sanctuary.

7 Aſcribe unto the Lord (O ye kindreds of the people:) aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord the honour due unto his Name; bring preſents, and come unto his courts.

9 O worſhip the Lord in the beauty of holineſs: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen that the Lord is King: and that it is he which hath made the round world ſo faſt, that it cannot be moved, and how that he ſhall judge the people righteouſly.

11 Let the heavens rejoyce, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

12 Let the field be joyfull, and all that is in it: then ſhall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth; and with righteouſneſs to judge the world, and the people with his truth.

Dominus, regnavit. Pſal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the iſles may be glad thereof.

2 Clouds and darkneſs are round about him: righteouſneſs and judgement are the habitation of his ſeat.

3 There ſhall go a fire before him: and burn up his enemies on every ſide.

4 His lightnings gave ſhine unto the world, the earth ſaw it and was afraid.

5 The hils melted like wax at the preſence of the *Lord*, at the preſence of the *Lord* of the whole earth.

6 The heavens have declared his righteouſneſs, and all the people have ſeen his glory.

7 Confounded be all they that worſhip carved images, and that delight in vain gods, worſhip him all ye gods.

8 Sion heard of it and rejoyced, and the daughters of Juda were glad becauſe of thy judgements, O *Lord*.

9 For thou Lord art higher then all that are in the earth, thou art exalted far above all gods.

10 O ye that love the Lord, ſee that ye hate the thing which is evill, the Lord preſerveth the ſouls of his Saints, he

he ſhall deliver them from the hand of the ungodly.

11 There is ſprung up a light for the righteous: and joyful gladneſſe for ſuch as be true hearted.

12 Rejoyce in the Lord ye righteous: and give thanks for a remembrance of his holineſſe.

Cantate Domino. ♌ Evening
Pſal. 98. ♉ prayer.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

3 The Lord declared his ſalvation: his righteouſneſſe hath he openly ſhewed in the ſight of the heathen.

4 He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

5 Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce, and give thanks.

6 Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

7 With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is: the round world and they that dwell therein.

9 Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteouſneſſe ſhall he judge the world: and the people with equity.

Dominus regnavit. Pſal. 99.

THe Lord is King, be the people never ſo unpatient: he ſitteth between the Cherubims, be the earth never ſo unquiet.

2 The Lord is great in Sion: and high above all people.

3 They ſhall give thanks unto thy Name: which is great, wonderful, and holy.

4 The Kings power loveth judgment, thou haſt prepared equity: thou haſt executed judgement and righteouſneſſe in Jacob.

5 O magnifie the Lord our God: and fall down before his foorſtool, for he is holy.

6 Moſes and Aaron among his Prieſts, and Samuel a-

mong ſuch as call upon his Name; theſe called upon the Lord, and he heard them.

7 He ſpake unto them out of the cloudy pillar; for they kept his Teſtimonies, and the Law that he gave them.

8 Thou heardeſt them (O Lord our God;) thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnifie the Lord our God, and worſhip him upon his holy hill; for the Lord our God is holy.

Iubilate Deo. Pſal. 100.

O Be joyfull in the Lord all ye lands;) ſerve the Lord with gladneſſe, and come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God, it is he that hath made us, and not we our ſelves: we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe; be thankfull unto him, and ſpeak good of his Name.

4 For the Lord is gracious, his mercy is everlaſting; and his truth endureth from generation to generation.

Miſericordiam & judicium. Pſal. 101.

MY ſong ſhall be of mercy and judgment; unto thee, O Lord, will I ſing.

2 O let me have underſtanding; in the way of godlineſs,

3 When wilt thou come unto me, I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand, I hate the ſins of unfaithfulneſs; there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me; I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour; him will I deſtroy.

7 Whoſo hath alſo a proud look, and high ſtomack; I will not ſuffer him.

8 Mine eyes look upon ſuch as be faithfull in the land; that they may dwell with me.

9 Whoſo leadeth a godly life; he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe; he that telleth lies ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land; that I may root out all wicked doers from the citie of the Lord.

Domine,

Domine, exaudi. ♀ Morning
Psal. 102. ♂ prayer.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: encline thine ears unto me, when I call, O hear me, and that right soon.

3 For my dayes are consumed away like smoak: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grasse: so that I forget to eat my bread.

5 For the voice of my groaning; my bones will scarce cleave to my flesh.

6 I am become like a Pelicane in the wilderneſſe; and like an Owl that is in the desart.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house top.

8 Mine enemies revile me all the day long; and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread; and mingled my drink with weeping.

10 And that because of thine indignation and wrath; for thou hast taken me up, and cast me down.

11 My dayes are gone like a shadow; and I am withered like grasse.

12 But thou (O Lord) shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise and have mercy upon Sion; for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the Kings of the earth thy Majestie.

16 When the Lord shall build up Sion: and when his glory shall appear.

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after; and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth.

20 That he might hear the mournings of such as be in captivity; and deliver the children appointed unto death.

21 That they may declare the name of the Lord in Sion; and his worship at Jerusalem.

22 When

22 When the people are gathered together; and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey; and shortened my dayes.

24 But I said, O my God, take me not away in the midst of mine age; as for thy years, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure; they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue, and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soul, and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul, and forget not all his benefits.

3 Which forgiveth all thy sin, and healeth all thine infirmities.

4 Which saveth thy life from destructions, and crowneth thee with mercy and loving kindness.

5 Which satisfieth thy mouth with good things, making thee young and lusty as an Eagle.

6 The Lord executeth righteousness and judgement, for all them that are oppressed with wrong.

7 He shewed his wayes unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodness.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickedness.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the East is from the West; so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord mercifull unto them that fear him.

14 For he knoweth whereof we be made: he remembereth that we are but dust.

15 The

15 The dayes of man are but as graſs: for he flouriſheth as a flower of the field.

16 For as ſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.

17 But the mercifull goodneſſe of the Lord endureth for ever and ever upon them that fear him: and his righteouſneſs upon childrens children.

18 Even upon ſuch as keep his covenant: and think upon his commandements to do them.

19 The Lord hath prepared his ſeat in Heaven: and his Kingdome ruleth over all.

20 O praiſe the Lord ye Angels of his, ye that excell in ſtrength: ye that fulfill his commandement, and hearken unto the voice of his words.

21 O praiſe the Lord all ye his hoſts: ye ſervants of his that do his pleaſure.

22 O ſpeak good of the Lord all ye works of his, in all places of his dominions: praiſe thou the Lord, O my ſoul.

Benedic. anima mea. ☾ Evening
Pſal. 104. ☽ Prayer.

PRaiſe the Lord, O my ſoul: O Lord my God, thou art become exceeding glorious, thou art clothed with majeſty and honour.

2 Thou deckeſt thy ſelf with light as it were with a garment: and ſpreadeſt out the heavens like a curtain.

3 Which layeth the beams of his chamber in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his Angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it never ſhould move at any time.

6 Thou coveredſt it with the deep like as with a garment: the waters ſtand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs: neither turn again to cover the earth.

10 He ſendeth his ſprings into the rivers, which run among the hils.

11 All beasts of the field drink thereof; and the wild asses quench their thirst.

12 Besides them shall the fowls of the aire have their habitation: and sing among the branches.

13 He watereth the hils from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grasse for the cattell; and green herbs for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oile to make him a chearfull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the Stork.

18 The high hils are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night; wherein all the beasts of the forrest do move.

21 The lions roaring after their prey; do seek their meat at God.

22 The sun ariseth, and they get them away together; and lay them down in their dens.

23 Man goeth forth to his work, and to his labour; until the evening.

24 O Lord how manifold are thy works; in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also; wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan; whom thou hast made to take his pastime therein.

27 These wait all upon thee; that thou mayst give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face they are troubled; when thou takest away their breath, they die, and are turned again to their dust.

30 When thou letteſt thy breath go forth, they shall be made; and thou shalt renew the face of the earth.

31 The glorious majesty of the Lord shall endure for ever; the Lord shall rejoyce in his works,

32 The

32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoak.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

35 As for ſinners they ſhall be conſumed out of the earth; and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

Confitemini Domino. ♀ Morning
Pſal. 105. ☾ prayer.

O Give thanks unto the Lord, and call upon his name: tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wonderous works.

3 Rejoyce in his holy name: let the heart of them rejoyce that ſeek the Lord.

4 Seek the Lord and his ſtrength: ſeek his face evermore.

5 Remember the marvellous works that he hath done, his wonders, and the judgements of his mouth.

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He is the Lord our God: his judgements are in all the world.

8 He hath been alway mindfull of his covenant and promiſe; that he made to a thouſand generations.

9 Even the covenant that he made with Abraham; and the oath that he ſware unto Iſaac.

10 And appointed the ſame unto Jacob for a law; and to Iſrael for an everlaſting teſtament.

11 Saying, Unto thee will I give the land of Canaan; the lot of your inheritance.

12 When there were yet but a few of them; and they ſtrangers in the land.

13 What time as they went from one nation to another; from one kingdome to another people.

14 He ſuffered no man to do them wrong; but reproved even kings for their ſakes.

15 Touch not mine anointed, & do my prophets no harm.

16 Moreover, he called for a dearth upon the land; and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them; even Joſeph which was ſold to be a bond-ſervant.

18 Whose feet they hurt in the stocks: the iron entred into his soul.

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The King sent and delivered him: the Prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might inform his princes after his will: and teach his senators wisdome.

23 Israel also came into Egypt; and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their Kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillars innumerable: and did eat up all the grasse in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night season.

39 At their desire he brought quails; and he filled them with the bread of heaven.

40 He

40 He opened the rock of ſtone, and the waters flowed out; ſo that rivers run in dry places.

41 For why he remembred his holy promiſe; and Abraham his ſervant.

42 And he brought forth his people with joy: and his choſen with gladneſs.

43 And gave them the lands of the heathen; and they took the labours of the people in poſſeſſion.

44 That they might keep his ſtatutes; and obſerve his lawes.

Confitemini Domino. Evening
Pſal. 106. prayer.

O 1 Give thanks unto the Lord, for he is gracious; and his mercy endureth for ever.

2 Who can expreſſe the noble acts of the Lord or ſhew forth all his praiſe?

3 Bleſſed are they that alway keep Judgement and doe righteouſneſſe.

4 Remember me, O Lord, according to the favour that thou beareſt unto thy people; O viſit me with thy ſalvation.

5 That I may ſee the felicity of thy choſen; and rejoyce in the gladneſſe of thy people, and give thanks with thine inheritance.

6 We have ſinned with our Fathers: we have done amiſſe, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſſe in remembrance; but were diſobedient at the ſea, even at the red ſea.

8 Nevertheleſs, he helped them for his names ſake; that he might make his power to be known.

9 He rebuked the red ſea alſo that it was dried up; ſo he led them through the deep as through the wilderneſs.

10 And he ſaved them from the adverſaries hand; and delivered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters overwhelmed them; there was not one of them left.

12 Then believed they his words; and ſang praiſes unto him.

13 But within a while they forgat his works; and would not abide his counſel,

14 But luſt came upon them in the wilderneſſe; and they tempted God in the deſart.

15 And he gave them their deſire; and ſent leanneſſe withall into their ſoul.

16 They

16 They angred Moſes alſo in the tents: And Aaron the Saint of the Lord.

17 So the earth opened, and ſwallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a Calf in Horeb: and worſhipped the molden image.

20 Thus they turned their glory into the ſimilitude of a Calf that eateth hay.

21 And they forgat God their Saviour: which had done ſo great things in Egypt.

22 Wondrous works in the Land of Ham: and fearfull things by the red Sea.

23 So he ſaid he would have deſtroyed them, had not Moſes his choſen ſtood before him in the gap: to turn away his wrathfull indignation, leſt he ſhould deſtroy them.

24 Yea they thought ſcorn of that pleaſant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkened not unto the voyce of the Lord.

26 Then lift he up his hand againſt them: to overthrow them in the wilderneſs.

27 To caſt out their ſeed among the nations and to ſcatter them in the lands.

28 They joyned themſelves unto Baal-Peor: and eat the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then ſtood up Phinees and prayed: and ſo the plague ceaſed.

31 And that was counted unto him for righteouſneſs: among all poſterities for evermore.

32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes.

33 Becauſe they provoked his ſpirit: ſo that he ſpake unadviſedly with his lips.

34 Neither deſtroyed they the heathen, as the Lord commanded them.

35 But were mingled among the heathen: and learned their works.

36 Inſomuch that they worſhipped their Idols, which turned to their own decay: yea they offered their ſons and daughters unto devils,

37 And

37 And shed innocent blood, even the blood of their sons, and of their daughters; whom they offered unto the idols of Canaan and the land was defiled with blood.

38 Thus were they stained with their own works; and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people; insomuch that he abhorred his own inheritance.

40 And he gave them over into the hands of the heathen; and they that hated them were Lords over them.

41 Their enemies oppressed them; and had them in subjection.

42 Many a time did he deliver them; but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity; he heard their complaint.

44 He thought upon his Covenant and pitied them according unto the multitude of his mercies; yea he made all those that led them away captive to pity them.

44 Deliver us, O Lord our God, and gather us from among the heathen; that we may give thanks unto thy holy Name, and make our boast of thy praise,

46 Blessed be the Lord God of Israel from everlasting; and world without end; and let all the people say, Amen.

Confitemini Domino. Morning
Psal. 107, prayer.

O Give thanks unto the Lord, for he is gracious; and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed and delivered from the hand of the enemy.

3 And gathered them out of the lands, from the east and from the west; from the north, and from the south.

4 They went astray in the wilderness out of the way; and found no citie to dwell in.

5 Hungry and thirsty; their soul fainted in them.

6 So they cryed unto the Lord in their trouble; and he delivered them from their distress.

7 He led them forth by the right way; that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness; and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soul; and filleth the hungry soul with goodness,

10 Such

10 Such as ſit in darkneſs and in the ſhadow of death; being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord, and lightly regarded the counſell of the moſt High.

12 He alſo brought down their heart through heavineſs: they fell down, and there was none to help them up.

13 So when they cryed unto the Lord in their trouble, he delivered them out of their diſtreſs.

14 For he brought them out of darkneſs and out of the ſhadow of death, and brake their bonds aſunder.

15 O that men would therefore praiſe the Lord for his goodneſs and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of braſſe; and ſmitten the bars of iron in ſunder.

17 Fooliſh men are p'agued for their offence: and becauſe of their wickedneſs.

18 Their ſoul abhorred all manner of meat; and they were even hard at deaths door.

19 So when they cryed unto the Lord in their trouble; he delivered them out of their diſtreſs.

20 He ſent his word and healed them; and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſs; and declare the wonders that he doth for the children of men.

22 That they would offer unto him the ſacrifice of thankſgiving; and tell out his works with gladneſs.

23 They that go down to the ſea in ſhips; and occupy their buſineſs in great waters.

24 Theſe men ſee the works of the Lord; and his wonders in the deep.

25 For at his word the ſtormy wind ariſeth; which lifteth up the waves thereof.

26 They are carryed up to the heaven, and down again to the deep; their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man; and are at their wits end.

28 So when he cryed unto the Lord in their trouble; he delivereth them out of their diſtreſs.

29 For he maketh the ſtorm to ceaſe; ſo that the waves thereof are ſtill.

30 Then are they glad becauſe they be at reſt; and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men.

32 That they would exalt him alſo in the Congregation of the people: and praiſe him in the ſeat of the Elders.

33 Which turneth the floods into a wilderneſſe: and drieth up the water ſprings.

34 A fruitfull land maketh he barren: for the wickedneſs of them that dwell therein.

35 Again, he maketh the wilderneſſe a ſtanding water: and water ſprings of a dry ground.

36 And there he ſetteth the hungry: that they may build them a city to dwell in.

37 That they may ſow their land, and plant vineyards; to yeeld them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

39 And again, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble.

40 Though he ſuffer them to be evil intreated through tyrants: and let them wander out of the way in the wildernes.

41 Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

42 The righteous will conſider this, and rejoyce; and the mouth of all wickedneſſe ſhall be ſtopped.

43 Whoſo is wiſe, will ponder theſe things: and they ſhall underſtand the loving kindneſs of the *Lord*.

Paratum cor meum. ♀ Evening
Pſal. 108. ♂ Prayer.

O God, my heart is ready, my heart is ready: I will ſing and give praiſe with the beſt member that I have.

2 Awake thou lute and harp: I my ſelf will awake right early.

3 I will give thanks unto thee, O *Lord*, among the people: I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs: I will rejoyce therefore,

foro, and divide Sichem, and mete out the vally of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my washpot: over Edom will I cast out my shoe, upon the Philistines will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy; for vain is the help of man.

13 Through God shall we do great acts; and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, and the mouth of the deceitfull is opened upon me.

2 And they have spoken against me with false tongue: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I have unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherlesse children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memoriall of them from off the earth.

15 And that because his mind was not to do good:

but

but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him; he loved not blessing therefore shall it be far from him.

17 He cloathed himself with cursing like as with a raymente: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be unto him as the cloak that he hath upon him; and as the girdle that he is alway guirded withall.

19 Let it thus happen from the Lord unto mine enemies and those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name, for sweet is thy mercy.

21 O deliver me for I am helpless and poor; and my heart is wounded within me.

22 I go hence like the shadow that departeth; and am driven away as the grashopper.

23 My knees are weak through fasting; my flesh is dryed up for want of fatness.

24 I became also a rebuke unto them; they that looked upon me, shaked their heads.

25 Help me, O Lord my God; O save me according to thy mercy.

26 And they shall know how that this is thy hand, and that thou Lord hast done it.

27 Though they curse, yet bless thou, and let them be confounded that rise up against me, but let thy servant rejoyce.

28 Let mine adversaries be cloathed with shame, and let them cover themselves with their own confusion, as with a cloak.

29 As for me I will give great thanks unto the Lord with my mouth and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous Judges.

Dixit Dominus. ♀ Morning
Psal. 110. ♂ Prayer.

THE Lord said unto my Lord, sit thou on my right hand untill I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion; be thou ruler even in the midst among thine enemies.

3 In

3 In the day of thy power ſhall the people offer thee free-will offerings with an holy worſhip: the dew of thy birth is of the womb of the morning.

4 The Lord ſware and will not repent: Thou art a Prieſt for ever after the order of Melchiſedech.

5 The Lord upon thy right hand ſhall wound even Kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads over divers countryes.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up his head.

Confitebor tibi. Pſal. 111.

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful, and in the Congregation.

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed, and had in honour: and his righteouſneſs endureth for ever.

4 The mercifull and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he ſhall ever be mindfull of his Covenant.

6 He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement: all his Commandements are true.

8 They ſtand faſt for ever and ever: and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his Covenant for ever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdome: a good underſtanding have all they that do thereafter, the praiſe of it endureth forever.

Beatus vir. Pſal. 112.

BLeſſed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His ſeed ſhall be mighty upon earth: the generation of the faithfull ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe; and his righteouſneſs endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſs: he is mercifull, loving, and righteous.

5 A good man is merciful, and lendeth and will guide his words with diſcretion.

6 For

6 For he ſhall never be moved; and the righteous ſhall be had in an everlaſting remembrance.

7 He will not be afraid for any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.

8 His heart is ſtabliſhed, and will not ſhrink; untill he ſee his deſire upon his enemies.

9 He hath diſperſed abroad, and given to the poor; and his righteouſneſſe remaineth for ever, his horn ſhall be exalted with honour.

10 The ungodly ſhall ſee it, and it ſhall grieve him: he ſhall gnaſh with his teeth, and conſume away, the deſire of the ungodly ſhall periſh.

Laudate, pueri. Pſal. 113.

PRaiſe the Lord, ye ſervants: O praiſe the Name of the Lord.

2 Bleſſed be the Name of the Lord, from this time forth for evermore.

3 The Lords Name is praiſed: from the riſing up of the Sun, unto the going down of the ſame.

4 The Lord is high above all heathen; and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling ſo high; and yet humbleth himſelf to behold the things that are in heaven and earth?

6 He taketh up the ſimple out of the duſt; and lifteth the poor out of the myre.

7 That he may ſet him with the Princes; even with the princes of his people.

8 He maketh the barren woman to keep houſe; and to be a joyfull mother of children.

In exitu Iſrael ☽ Evening
Pſal. 114. ☽ Prayer.

WHen Iſrael came out of Egypt; and the houſe of Jacob from among the ſtrange people.

2 Juda was his Sanctuary; and Iſrael his dominion.

3 The ſea ſaw that, and fled; Jordan was driven back.

4 The mountains skipped like rams; and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Jordan that thou waſt driven back;

6 Ye mountains that ye skipped like rams; and ye little hills like young ſheep.

7 Tremble

7 Tremble thou earth at the preſence of the Lord; at the preſence of the God of Jacob.

8 Which turned the hard rock into a ſtanding water, and the flint ſtone into a ſpringing well.

Non nobis, Domine. Pſal. 115.

NOt unto us, O Lord, not unto us, but unto thy Name give the praiſe: for thy loving mercy, and for thy truths ſake.

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heaven: he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold: even the work of mens hands.

5 They have mouths, and ſpeak not: eyes have they, and ſee not.

6 They have ears, and hear not; noſes have they, and ſmell not.

7 They have hands, and handle not, feet have they, and walk not; neither ſpeak they through their throat.

8 They that make them are like unto them; and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindfull of us, and he ſhall bleſſe us: even he ſhall bleſſe the houſe of Iſrael, he ſhal bleſſe the houſe of Aaron.

13 He ſhall bleſſe them that fear the Lord: both ſmal and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: which made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into the ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe ye the Lord.

Dilexi

Dilexi quoniam. ℣ Morning
Pſal. 116. ℟ Prayer.

I Am well pleaſed; that the Lord hath heard the voice of my prayer.

2 That he hath enclined his ear unto me; therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about; and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs, and I ſhall call upon the Name of the Lord; O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous; yea, our God is mercifull.

6 The Lord preſerveth the ſimple; I was in miſery and he helped me.

7 Turn again then unto thy reſt, O my ſoul; for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death; mine eyes from tears; and my feet from falling.

9 I will walk before the Lord; in the land of the living.

10 I believed, and therefore will I ſpeak, but I was ſore troubled; I ſaid in my haſte. All men are lyars.

11 What reward ſhall I give unto the Lord; for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation; and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people; right dear in the ſight of the Lord, is the death of his Saints.

14 Behold, O Lord, how that I am thy ſervant; I am thy ſervant, and the ſon of thine handmaid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving; and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the ſight of all his people, in the Courts of the Lords houſe, even in the midſt of thee, O Hieruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord all ye heathen; praiſe him all ye Nations.

2 For his mercifull kindneſs is ever more and more towards us; and the truth of the Lord endureth for ever. Praiſe the Lord.

Confitemini

Confitemini Domino. Psal. 118.

O Give thanks unto the *Lord*, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious; and that his mercy endureth for ever.

3 Let the House of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the *Lord*, confess: that his mercy endureth for ever.

5 I called upon the *Lord* in trouble: and the *Lord* heard me at large.

6 The *Lord* is on my side: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the *Lord*; then to put any confidence in Princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in (I say) on every side; but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct, even as the fire among the thorns: for in the Name of the *Lord* I will destroy them.

13 Thou hast thrust sore at me, that I might fall; but the *Lord* was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voyce of joy and health is in the dwellings of the righteous: the right hand of the *Lord* bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.

17 I will not die, but live; and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousnes, that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord; the righteous shall enter into it.

21 I will thank thee for thou haſt heard me, and art become my ſalvation.

22 The ſame ſtone which the builders refuſed: is become the head ſtone in the corner.

23 This is the *Lords* doing: and it is marvelous in our eyes.

24 This is the day which the *Lord* hath made: we will rejoyce and be glad in it.

25 Help me now O Lord, O *Lord* ſend us now proſperity.

26 Bleſſed be he that cometh in the Name of the *Lord*: we have wiſhed you good luck, ye that be of the houſe of the Lord.

27 God is the *Lord* which hath ſhewed us light: bind the ſacrifice with cords, yea, even unto the horns of the Altar.

28 Thou art my God and I will thank thee: thou art my God, and I will praiſe thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Beati immaculati. ♀ Evening
Pſal. 119. ♂ Prayer.

BLeſſed are thoſe that are undefiled in the way: and walk in the law of the Lord.

2 Bleſſed are they that keep his Teſtimonies: and ſeek him with their whole heart.

3 For they which do no wickedneſſe: walke in his wayes.

4 Thou haſt charged: that we ſhall diligently keep thy Commandements.

5 O that my wayes were made ſo direct: that I might keep thy ſtatutes.

6 So ſhall I not be confounded while I have reſpect unto all thy Commandements.

7 I will thank thee with an unfained heart: when I ſhall have learned the Judgements of thy righteouſneſs.

8 I will keep thy Ceremonies: O forſake me not utterly.

In quo corriget.

WHerewithall ſhall a young man cleanſe his way: even by ruling himſelf after thy word.

2 With my whole heart have I ſought thee: O let not me go wrong out of thy Commandements.

3 Thy words have I hid within my heart that I ſhould not ſin againſt thee.

4 Bleſſed

4 Bleſſed art thou, O Lord; O teach me thy ſtatutes.
5 With my lips have I been telling; of all the Judgements of thy mouth.
6 I have had as great delight in the way of thy teſtimonies as in all manner of riches.
7 I will talk of thy Commandements: and have reſpect unto thy wayes.
8 My delight ſhall be in thy Statutes; and I will not forget thy word.

Retribue ſervo tuo.

O Do well unto thy ſervant; that I may live and keep thy word.
2 Open thou mine eyes; that I may ſee the wonderous things of thy Law.
3 I am a ſtranger upon earth; O hide not thy Commandments from me.
4 My ſoul breaketh out for the very fervent deſire; that it hath alway unto thy Judgements.
5 Thou haſt rebuked the proud; and curſed are they that do erre from thy commandements.
6 O turn from me ſhame and rebuke; for I have kept thy teſtimonies.
7 Princes alſo did ſit and ſpeak againſt me; but thy ſervant is occupied in thy ſtatutes.
8 For thy teſtimonies are my delight; and my counſellers.

Adhæſit pavimento.

MY ſoul cleaveth to the duſt; O quicken thou me according to thy word.
2 I have knowledged my wayes, and thou heardeſt me; O teach me thy ſtatutes.
3 Make me to underſtand the way of thy Commandments; and ſo ſhall I talk of thy wonderous works.
4 My ſoul melteth away for very heavineſſe; comfort thou me according to thy word.
5 Take from me the way of lying; and cauſe thou me to make much of thy law.
6 I have choſen the way of truth; and thy Judgements have I laid before me.
7 I have ſticken unto thy teſtimonies; O Lord, confound me not.
8 I will turn the way of thy Commandements; when thou haſt ſet my heart at liberty.

Legem

Legem pone. Morning Prayer.

TEach me, O Lord, the way of thy ſtatutes: and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law: yea I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandements: for therein is my deſire:

4 Encline mine heart unto thy teſtimonies: and not to covetouſneſſe.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandements: O quicken me in thy righteouſneſſe.

Et veniat ſuper me.

LEt thy loving mercy come alſo unto me, O Lord: even thy ſalvation according to thy word.

2 So ſhall I make anſwer unto thy blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

4 So ſhall I alway keep thy law: yea, for ever and ever.

5 I will walk at liberty: for I ſeek thy commandments.

6 I will ſpeak of thy teſtimonies alſo even before kings: and will not be aſhamed.

7 And my delight ſhall be in thy commandments: which I have loved.

8 My hands alſo will I lift up unto thy commandments which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memoreſto verbi.

OThink upon thy ſervant as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.

For I remembred thine everlaſting judgements, O Lord, and received comfort.

5 I am horribly afraid, for the ungodly that forſake thy law.

6 Thy ſtatutes have been my ſongs; in the houſe of my pilgrimage.

7 I have thought upon thy name, O Lord, in the night ſeaſon; and have kept thy law.

8 This I had: becauſe I kept thy commandements.

Portio mea, Domine.

THou art my portion, O Lord; I have promiſed to keep thy law.

2 I made my humble petition in thy preſence with my whole heart: O be mercifull unto me according to thy word.

3 I called mine own waies to remembrance; and turned my feet unto thy teſtimonies.

4 I made haſt, and prolonged not the time; to keep thy commandements.

5 The congregation of the ungodly have robbed me; but I have not forgotten thy law.

6 At midnight I will riſe to give thanks unto thee; becauſe of thy righteous judgements.

7 I am a companion of all them that fear thee; and keep thy Commandements.

8 The earth, O Lord, is full of thy mercy; O teach me thy ſtatutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant; according to thy word.

2 O learn me true underſtanding and knowledge; for I have believed thy commandments.

3 Before I were troubled I went wrong; but now have I kept thy word.

4 Thou art good and gracious; O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me; but I will keep thy commandements with my whole heart.

6 Their heart is as fat as brawn; but my delight hath been in thy law.

7 It is good for me that I have been in trouble; that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me; then thouſands of gold and ſilver.

Manus tuæ Evening
fecerunt me. prayer.

THy hands have made me and faſhioned me; O give me underſtanding, that I may learn thy commandements.

2 They that fear thee will be glad when they ſee me, becauſe I have put my truſt in thy word.

I

73 I know, O *Lord*, that thy judgements are right; and that thou of very faithfulneſſe haſt cauſed me to be troubled.

74 O let thy merciful kindneſſe be my comfort; according to thy word unto thy ſervant.

75 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

76 *Let* the proud be confounded, for they go wickedly about to deſtroy me; but I will be occupied in thy commendments.

77 *Let* ſuch as fear thee, and have known thy teſtimonies, be turned unto me.

78 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

MY ſoul hath longed for thy ſalvation; and I have a good hope becauſe of thy word.

82 Mine eyes long ſore for thy word; ſaying; O when wilt thou comfort me?

83 For I am become like a bottle in the ſmoak; yet do I not forget thy ſtatutes.

84 How many are the dayes of thy ſervant; when wilt thou be avenged of them that perſecute me?

85 The proud have digged pits for me; which are not after thy *Law*.

86 All thy Commandments are pure; they perſecute me falſely, O be thou my help.

87 They had almoſt made an end of me upon earth; but I forſook not thy Commandments.

88 O quicken me after thy loving kindneſs; and ſo ſhall I keep the Teſtimonies of thy mouth.

In æternum, Domine.

O *Lord*, thy word: endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another; thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance; for all things ſerve thee.

4 If my delight had not been in thy *Law*; I ſhould have periſhed in my trouble.

5 I will never forget thy Commandments; for with them thou haſt quickned me.

6 I am thine, Oh ſave me; for I have ſought thy Commandments.

7 The ungodly laid wait for me, to destroy me; but I will consider thy Testimonies.

8 I see that all things come to an end; but thy Commandment is exceeding broad.

Quomodo dilexi.

LOrd, what love have I unto thy Law; all the day long is my study in it.

2 Thou through thy Commandments hast made me wiser then mine enemies; for they are ever with me.

3 I have more understanding then my teachers; for thy Testimonies are my study.

4 I am wiser then the aged; because I keep thy Commandments.

5 I have refrained my feet from every evill way; that I may keep thy word.

6 I have not shrunk from thy Judgements: for thou teachest me.

7 O how sweet are thy words unto my throat; yea, sweeter then honey unto my mouth.

8 Through thy Commandments I get understanding; therefore I hate all evill wayes.

Lucerna pedibus meis. ℣. Morning prayer.

THy word is a lanthorn unto my feet; and a light unto my paths.

2 I have sworn and am stedfastly purposed; to keep thy righteous Judgements.

3 I am troubled above measure; quicken me, O Lord, according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord; and teach me thy judgements.

5 My soul is alway in my hand; yet do I not forget thy Law.

6 The ungodly have laid a snare for me; but yet I swerved not from thy Commandments.

7 Thy Testimonies have I claimed as my heritage for ever; and why? they are the very joy of mine heart.

8 I have applied my heart to fulfil thy statutes alway; even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things; but thy Law do I love.

2 Thou art my defence and shield; and my trust is in thy word.

3 Away from me ye wicked; I will keep the Commandments of my God.

4 O sta-

4 O ſtabliſh me according to thy word, that I may live: and let me not be diſappointed of my hope.

5 Hold thou me up, and I ſhall be ſafe; yea, my delight ſhall be ever in thy Statutes.

6 Thou haſt troden down all them that depart from thy Statutes: for they imagine but deceit.

7 Thou putteſt away all the ungodly of the earth like droſſe; therefore I love thy Teſtimonies.

8 My fleſh trembleth for fear of thee: and I am afraid of thy judgements.

Feci judicium.

I Deal with the thing that is lawfull and right: O give me not over unto mine oppreſſors.

2 Make thou thy ſervant to delight in that which is good; that the proud do me no wrong.

3 Mine eyes are waſted away with looking for thy health, and for the word of thy righteouſneſs.

4 O deal with thy ſervant according unto thy loving mercy: and teach me thy Statutes.

5 I am thy ſervant, O grant me underſtanding: that I may know thy Teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have deſtroyed thy *Law*.

7 For I love thy Commandments; above gold and precious ſtone.

8 Therefore hold I ſtrait all thy Commandments: and all falſe wayes I utterly abhor.

Mirabilia.

THy Teſtimonies are wonderfull: therefore doth my ſoul keep them.

2 When thy word goeth forth; it giveth light and underſtanding to the ſimple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandments.

4 O look thou upon me, and be mercifull unto me: as thou uſeſt to do unto thoſe that love thy Name.

5 Order my ſteps in thy word; and ſo ſhall no wickedneſs have dominion over me.

6 O deliver me from the wrongfull dealings of men; and ſo ſhall I keep thy Commandments.

7 Shew the light of thy countenance upon thy ſervant; and teach me thy Statutes.

8 Mine eyes guſh out with water: becauſe men keep not thy Law.

Justus es, Domine.

RIghteous art thou, O Lord: and true is thy Judgment.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even confumed me; because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation; yet do I not forget thy Commandments.

6 Thy righteousness is an everlasting righteousness; and thy law is the truth.

7 Trouble and heaviness have taken hold upon me; yet is my delight in thy Commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

Clamavi in toto corde meo.

Evening Prayer.

I Call with my whole heart; heare me, O Lord, I will keep thy Statutes.

2 Yea, even upon thee do I call; help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voyce (O Lord) according unto thy loving kindness; quicken me according as thou art wont.

6 They draw nigh that of malice persecute me; and are far from thy law.

7 Be thou nigh at hand, O Lord; for all thy Commandments are true.

8 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me for I do not forget thy law.

2 Avenge thou my cause, and deliver me; quicken me according to thy word.

3 Health is far from the ungodly; for they regard not thy Statutes.

4 Great is thy mercy, O Lord; quicken me as thou art wont.

5 Many there are that trouble me; and persecute me: yet doe I not swerve from thy testimonies

6 It

6 It grieveth me when I see the transgressors: because they keep not thy law.

7 Consider, O Lord, how I love thy Commandments: O quicken me according to thy loving kindnesse.

8 Thy word is true from everlasting: all the judgements of thy righteousnesse endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them; but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgements.

5 Great is the peace that they have which love thy law; and they are not offended at it.

6 Lord I have looked for thy saving health; and done after thy Commandements.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord; give me understanding according to thy word.

2 Let my supplication come before thee; deliver me according to thy word.

3 My lips shall speak of thy praise; when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word; for all thy commandements are righteous.

5 Let thine hand help me; for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord; and in thy law is my delight.

7 O let my soul live and it shall praise thee; and thy judgements shall help me.

8 I have gone astray like a sheep that is lost; oh seek thy servant, for I do not forget thy Commandements.

Ad Dominum Morning
Psal. 120. prayer.

WHen I was in trouble, I called upon the Lord:
and he heard me.

2 Deliver my soul, O *Lord*: from lying lips:
and from a deceitfull tongue.

3 What reward shall be given or done unto thee thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me that I am constrained to dwell with Mesech: and to have my habitation among the tents of Cedar.

5 My soul hath long dwelt among them: that be enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battell.

Levavi oculos. Psal. 121.

I Will lift up mine eyes unto the hills from whence cometh my help.

2 My help cometh even from the *Lord* which hath made heaven and earth.

3 He will not suffer thy foot to be moved; and he that keepeth thee will not sleep.

4 Behold he that keepeth Israel: shall neither slumber nor sleep.

5 The *Lord* himself is thy keeper: the *Lord* is thy defence upon thy right hand.

6 So that the Sun shall not burn thee by day: neither the Moon by night.

7 The *Lord* shall preserve thee from all evil: yea it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Lætatus sum. Psal. 122.

I Was glad when they said unto me: we will go into the house of the Lord.

2 Our feet shall stand in thy gates; O Jerusalem.

3 Jerusalem is builded as a city: that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the *Lord*.

5 For there is the seat of judgement: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace

7 Peace be within thy walls: and plenteousnes within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

Ad te levavi oculos meos. Psal. 123.

UNto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistres: even so our eyes wait upon the Lord our God, untill he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornfull reproof of the wealthy: and with the despitefulnes of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himself had not been on our side (now may Israel say:) if the Lord himself had not been on our side when men rose up against us.

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: which hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: which hath made heaven and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for ever more.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord, unto those that be good & true of heart.

5 As for ſuch as turn back unto their own wickedneſs; the Lord ſhall lead them forth with the evil doers, but peace ſhall be upon Iſrael.

In convertendo. ℣ Evening
Pſal. 126. ℣ prayer.

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter; and our tongue with joy.

3 Then ſaid they among the heathen; The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already; whereof we rejoyce.

5 Turn our captivity, O Lord; as the rivers in the South.

6 They that ſow in tears; ſhall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good ſeed; ſhall doubtleſs come again with joy, and bring his ſheaves with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe; their labour is but loſt that build it.

2 Except the Lord keep the Citie; the watchman waketh but in vain.

3 It is but loſt labour that ye haſt to riſe up early, and ſo late take reſt, and eat the bread of carefulneſſe; for ſo he giveth his beloved ſleep.

4 Lo, children and the fruit of the womb; are an heritage, and gift that cometh of the Lord.

5 Like as the arrows in the hand of the Gyant; even ſo are the young children.

6 Happy is the man that hath his quiver full of them; they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord; and walk in his wayes.

2 For thou ſhalt eat the labours of thine hands; O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitful Vine; upon the walls of thine houſe.

4 Thy children like the Olive branches; round about thy table.

5 Lo, thus ſhall the man be bleſſed; that feareth the Lord.

6 The

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace upon Israel.

Sæpe expugnaverunt. Psal. 129.

MAny a time have they fought against me from my youth up: may Israel now say,

2 Yea many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evill will at Sion.

6 Let them be even as the grasse growing upon the house tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bosome.

8 So that they which go by, say not so much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

De profundis. Psal. 130.

OUt of the deep have I called unto thee, O Lord: Lord hear my voice.

2 Oh let thine eares consider wel the voice of my complaint.

3 If thou Lord wilt be extreme to marke what is done amisse: O Lord who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

Domine non est. Psal. 131.

LOrd, I am not high minded: I have not proud looks.

2 I do not exercise my self in great matters: which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea my soul is even as a weaned child.

4 O Israel trust in the Lord: from this time forth for evermore.

Memento Domine. Morning prayer.

PSAL. 132.

LORD remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine house: nor climb up into my bed.

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest.

5 Untill I find out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the fame at Ephrata: and found it in the wood.

7 We will go into his Tabernable: and fall low on our knees before his foot-stool.

8 Arise, O Lord, into thy resting place: thou and the Ark of thy strength.

9 Let thy Priests be cloathed with righteousness: and let thy Saints sing with joyfulness.

10 For thy servant Davids sake: turn not away the presence of thine anointed.

11 The Lord hath made a faithfull oath unto David: he shall not shrink from it.

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my Covenant and my Testimonies that I shall learn them: their children also shall set upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will blesse her victualls with increase; and will satisfie her poor with bread.

17 I will deck her Priests with health: and her Saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lanthorn for mine anointed.

19 As for his enemies I shall cloath them with shame: but upon himself shall his crown flourish.

Ecce quam bonum. PSAL. 133.

BEhold how good and joyfull a thing it is, brethren to dwell together in unity;

2 It

2 It is like the precious ointment upon the head, that ran down unto the beard; even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the *Lord* promised his blessing; and life for evermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord; all ye servants of the Lord.

2 Ye that by night stand in the house of the Lord, even in the Courts of the house of our God.

3 Lift up your hands in the Sanctuary; and praise the Lord.

4 The *Lord* that made heaven and earth; give thee blessing out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lord, laud ye the Name of the Lord; praise it, O ye servants of the Lord.

2 Ye that stand in the house of the *Lord*; in the Courts of the house of our God.

3 O praise the *Lord* for the Lord is gracious; O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself; and Israel for his possession.

5 For I know that the *Lord* is great; and that our Lord is above all gods.

6 Whatsoever the *Lord* pleased that did he in heaven and in earth; and in the sea and in all the deep places.

7 He bringeth forth the clouds from the ends of the world; and sendeth forth lightnings with the rain: bringing the winds out of his treasures.

8 He smote the firstborn of Egypt; both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt; upon Pharaoh and all his servants.

10 He smote divers nations and slew mighty Kings.

11 Sihon King of the Amorites, and Og the King of Basan; and all the kingdomes of Canaan.

12 And gave their land to be an heritage; even an heritage unto Israel his people.

13 Thy Name, O *Lord* endureth for ever; so doth thy memoriall, O Lord, from one generation to another.

14 For the Lord will avenge his people; and be gracious unto his servants.

15 As for the Images of the heathen, they are but silver and gold; the work of mens hands.

16 They have mouths and speak not; eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them; and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel, praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Levi; ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Zion: which dwelleth at Jerusalem.

Confitemini. ☾ Evening
Psal. 136. ☾ Prayer.

O Give thanks unto the Lord, for he is gracious; and his mercy endureth for ever.

2 O give thanks unto the God of all gods; for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Which onely doth great wonders; for his mercy endureth for ever.

5 Which by his excellent wisdome made the heavens; for his mercy endureth for ever.

6 Which laid out the earth above the waters: for his mercy endureth for ever.

7 Which hath made great lights; for his mercy endureth for ever.

8 The Sun to rule the day: for his mercy endureth for ever.

9 The Moon and the Stars to govern the night; for his mercy endureth for ever.

10 Which smote Egypt with their first born; for his mercy endureth for ever.

11 And brought out Israel from among them; for his mercy endureth for ever.

12 With a mighty hand and a stretched out arm: for his mercy endureth for ever.

13 Which divided the red Sea in two parts; for his mercy endureth for ever.

14 And made Israel to go thorow the midst of it: for his mercy endureth for ever.

15 But

15 But as for Pharaoh and his hoſt, he overthrew them in the red Sea: for his mercy endureth for ever.

16 Which led his people thorow the wilderneſs: for his mercy endureth for ever.

17 Which ſmote great Kings; for his mercy endureth for ever.

18 Yea, and ſlew mighty Kings: for his mercy endureth for ever.

19 Sihon King of the Amorites: for his mercy endureth for ever.

20 And Og the King of Baſan: for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mercy endureth for ever.

22 Even for an heritage unto Iſrael his ſervant: for his mercy endureth for ever.

23 Which remembred us when we were in trouble: for his mercy endureth for ever.

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Which giveth food to all fleſh; for his mercy endureth for ever.

26 O give thanks unto the God of heaven; for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Pſal. 137.

BY the waters of Babylon we ſate down and wept; when we remembred thee, O Sion.

2 As for our Harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a ſong and melody in our heavineſs: Sing us one of the ſongs of Sion.

4 How ſhall we ſing the Lords ſong: in a ſtrange land?

5 If I forget thee, O Jeruſalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I perfer not Jeruſalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jeruſalem; how they ſaid, Down with it, down with it, even to the ground.

8 O daughter of Babylon waſted with miſery; yea, happy

py shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children; and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee thou heardest me; and enduedst my soul with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

4 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly; as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me; yea, thy mercy, O Lord, endureth for ever, despise not then the works of thine own hands.

Domine, probasti. Morning Prayer.

Psal. 139.

O Lord, thou hast searched me out and known me: thou knowest my down sitting, and mine uprising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For lo, there is not a word in my tongue: but thou, O Lord knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit; or whither shall I go then from thy presence?

7 If I climb up unto heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the Sea.

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If

10 If I say, Peradventure the darkneſſe ſhall cover me; then ſhall my night be turned to day.

11 Yea, the darkneſſe is no darkneſſe with thee, but the night is as clear as the day; the darkneſs and light (to thee) are both alike.

12 For my reins are thine; thou haſt covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my ſoul knoweth right well.

14 My bones are not hid from thee; though I be made ſecretly and faſhoned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being unperfect; and in thy book were all my members written,

16 Which day by day were faſhioned; when as yet there was none of them.

17 How dear are thy counſels unto me, O God; O how great is the ſum of them?

18 If I tell them, they are more in number then the ſand, when I wake up, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from me ye blood-thirſty men.

20 For they ſpeak unrighteouſly againſt thee; and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord that hate thee; and am not I grieved with thoſe that riſe up againſt thee?

22 Yea, I hate them right ſore; even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart; prove me and examine my thoughts.

24 Look well if there be any way of wickedneſs in me; and lead me in the way everlaſting.

Eripe me, Domine. Pſal. 140.

DEliver me, O Lord, from the evill man; and preſerve me from the wicked man.

2 Which imagine miſchief in their hearts; and ſtirre up ſtrife all the day long.

3 They have ſharpned their tongues like a ſerpent; Adders poyſon is under their lips.

4 Keep me, O Lord from the hands of the ungodly; preſerve me from the wicked men, which are purpoſed to overthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords; yea, and ſet traps in my way.

6 I ſaid

6 I said unto the Lord, Thou art my God; hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health; thou hast covered my head in the day of battell.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compasse me about.

10 Let hot burning coals fall upon them; let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth; evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor; and maintain the cause of the helplesse.

13 The righteous also shall give thanks unto thy Name; and the just shall continue in thy sight.

Domine, clamavi. Psal. 141.

LOrd, I call upon thee, hast thee unto me; and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight, as the incense; and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be enclined to any evill thing; let me not be occupied in ungodly works with the men that work wickednesse, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break mine head; yea, I will pray yet against their wickednesse.

7 Let their Judges be overthrown in stony places; that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit; like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me; and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together; and let me ever escape them.

Voce mea ad Dominum: &c. Evening Pſal. 142. prayer.

I Cryed unto the Lord with my voice; yea, even unto the Lord did I make my ſupplication.

2 I poured out my complaints before him; and ſhewed him of my trouble.

3 When my ſpirit was in heavineſſe, thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.

4 I looked alſo upon my right hand: and ſaw there was no man that would know me.

5 I had no place to flee unto; and no man cared for my ſoul.

6 I cryed unto thee, O Lord, and ſaid: Thou art my hope and my portion in the land of the living.

7 Conſider my complaint; for I am brought very low.

8 O deliver me from my perſecutors: for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy Name; which thing if thou wilt grant me, then ſhall the righteous reſort unto my company.

Domine, exaudi. Pſal. 143.

HEar my prayer, O Lord, and conſider my deſire; hearken unto me for thy truth and righteouſneſs ſake.

2 And enter not into judgment with thy ſervant; for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground; he hath laid me in the darkneſſe, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works; yea, I exerciſe my ſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee; my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving kindneſſe betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies; and destroy all them that vex my soul, for I am thy servant.

Benedictus Dominus. ℣ Morning

Psal. 144. ℟ prayer.

B

Blessed be the Lord my strength: which teacheth my hands to war, and my fingers to fight.

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust: which subdueth my people that is under me.

3 Lord, what is man that thou hast such respect unto him: or the son of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heavens, O Lord, and come down: touch the mountains, and they shall smoak.

6 Cast forth thy lightning and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above; deliver me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten stringed lute

10 Thou hast given victory unto Kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen maybe strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy

15 Happy are the people that be in such a case; yea, blessed are the people which have the Lord for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God my King; and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee; and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy to be praised; there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me; I will be talking of thy worship; thy glory, thy praise, and wondrous works.

6 So that men shall speak of the might of thy marvellous acts; and I will also tell of thy greatness.

7 The memoriall of thine abundant kindness shall be shewed; and men shall sing of thy righteousness.

8 The Lord is gracious and mercifull; long-suffering and of great goodness.

9 The Lord is loving unto every man; and his mercy is over all his works.

10 All thy works praise thee, O Lord; and thy Saints give thanks unto thee.

11 They shew the glory of thy Kingdome; and talk of thy power.

12 That thy power, thy glory, and mightiness of thy Kingdome; might be known unto men.

13 Thy Kingdome is an everlasting Kingdome; and thy dominion endureth thorowout all ages.

14 The Lord upholdeth all such as fall; and lifteth up all those that be down.

15 The eyes of all wait upon thee, O Lord; and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his wayes: and holy in all his works.

18 The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully.

19 He will fulfill the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him; but scattereth abroad all the ungodly.

21 My

21 My mouth shall speak the praise of the *Lord*; let all flesh give thank unto his holy Name for ever and ever.

Lauda, anima mea. Psal. 146.

PRaise the *Lord*, O my soul, while I live will I praise the *Lord*: yea, as long as I have any being I will sing praises unto my God.

2 O put not your trust in Princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth; and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help; and whose hope is in the *Lord* his God.

5 Which made heaven and earth, the sea and all that therein is; which keepeth his promise for ever.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The *Lord* looseth men out of prison; the *Lord* giveth sight to the blind.

8 The *Lord* helpeth them that are fallen; the *Lord* careth for the righteous.

9 The *Lord* careth for the strangers, he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore; throughout all generations.

Laudate Dominum. ♀ Evening
Psal. 147. ♂ Prayer.

O Praise the *Lord*, for it is a good thing to sing praises unto our God; yea, a joyfull and pleasant thing it is to be thankfull.

2 The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the Stars: and calleth them all by their names.

5 Great is our Lord, and great is his power; yea, and his wisdome is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the *Lord* with thanksgiving; sing praises upon the Harp unto our God.

8 Which covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon

upon the mountains, and herb for the use of men.

9 Which giveth fodder unto the cattell; and feedeth the young Ravens that call upon him.

10 He hath no pleasure in the strength of an horse; neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him; and put their trust in his mercy.

12 Praise the Lord, O Jerusalem; praise thy God, O Sion.

13 For he hath made fast the bars of thy gates; and hath blessed thy children within thee.

14 He maketh peace in thy borders; and filleth thee with the flour of wheat.

15 He sendeth forth his Commandment upon earth; and his word runneth very swiftly.

16 He giveth snow like wooll; and scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels; who is able to abide his frosts?

18 He sendeth out his word and melteth them; he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob; his Statutes and Ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. 148.

O Praise the Lord of heaven: praise him in the height.

2 Praise him all ye Angels of his: praise him all his hoste.

3 Praise him Sun and Moon: praise him all ye Stars and light.

4 Praise him all ye heavens: and ye waters that be above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps.

8 Fire and hail, snow and vapours: wind and storm fulfilling his word.

9 Mountains and all hills: fruitfull trees and all Cedars.

10 Beasts and all cattell: worms, and feathered fowls.

11 Kings

11 Kings of the earth and all people; Princes and all Judges of the world.

12 Young men and maidens; old men and children, praise the name of the Lord; for his name onely is excellent and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his Saints shall praise him; even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. 149.

O Sing unto the Lord a new song; let the Congregation of Saints praise him.

2 Let Israel rejoice in him that made him; and let the children of Sion be joyfull in their King.

3 Let them praise his Name in the dance; let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people; and helpeth the meek hearted.

5 Let the Saints be joyfull with glory; let them rejoyce in their beds.

6 Let the praises of God be in their mouth; and a two edged sword in their hands.

7 To be revenged on the heathen: and to rebuke the people.

8 To bind their Kings in chains; and their Nobles with links of iron.

9 That they may be avenged of them, as it is written; Such honour have all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holiness; praise him in the firmament of his power.

2 Praise him in his noble acts; praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet; praise him upon the lute and harp.

4 Praise him in the cymbals and dances; praise him upon the strings and pipe.

5 Praise him upon the well tuned cymbals; praise him upon the loud cymbals.

6 Let every thing that hath breath, praise the Lord.

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